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THE

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AMERICAN BAPTIST MISSIONARY UNION.

HONGKONG.

LETTER OF MR. DEAN.

Missionary qualifications.

The thoughts expressed by Mr. Dean in the following communication, were called forth by the suggestion of another, and were very modestly prefaced by an allusion to the writer's "own deficiencies," as disinclining him to discourse on such a theme. But the thoughts are eminently just; and the writer is well known to his brethren. Few have had ampler opportunity to form correct views of the mental and moral qualities indispensable to completeness of missionary character, and fewer still have a higher right to state and enforce those views.

My opinions are unchanged, and are daily becoming more confirmed—viz., that a missionary to the heathen should possess *preëminently* all the qualifications for a minister of the gospel in the more important posts in Christian lands. He needs good common sense, lest in his untried position he should be deceived by others or imposed on by himself. He needs great compass of mind, to enable him, unaided by the counsels of the wise, to grasp a subject in its various relations and bearings, lest in attempting to carry out his plans he be foiled by a reaction from some unexpected quarter. He needs some originality of mind, lest, being away from the society of others, and left to feed on his own thoughts, he should be reduced to mental starvation. He needs more than ordinary strength of mind, lest he faint in a work equal to the energies of the highest human intellect. He needs an influential mind capable of controlling public sentiment, lest, while attempting to lead others in the right way, he be overcome and carried away with the multitude to do evil. He needs a mind matured by observation and experience, lest, being a novice, he fall under the reproach of the world or the condemnation of the wicked. He needs a healthy balance of mental power, lest when unrestrained by social influences he should pursue a comet's course, or follow some *good* topic of meditation to madness.

He needs an education which shall render available his native endowments, and teach him where to go, in ancient and modern literature, for help in understanding and elucidating the sacred Scriptures. The best university educa-

tion given in modern times will be found none too much for the *ordinary* duties of missionary work. He needs in the highest sense to be a *gentleman*, possessing the kindness of heart that would labor to render others happy though at his own expense—the urbanity of manner that would not offend the most refined—and the gift of language that would be instructive and persuasive to all. The suggestion that "any *good* man will do for a missionary," is from the wicked one, and has kept many *suitable* men from going to the heathen, and sent some abroad who should have remained at home. He needs that Christian benevolence which prompts to unostentatious and self-denying endeavors for the good of others—that generosity of heart that will enable him to endure with meekness all kinds of provocation from all sorts of men—and that trust in the promise of God which will enable him to persevere in his work amid the direst calamities and the most dismal discouragements. He needs—lastly, and above all—the blessing of God, without which the highest endowments, the richest cultivation and the most zealous endeavors, will all prove useless.

MAULMAIN.

LETTER OF MRS. JUDSON.

In accordance with one of the Resolutions adopted by the Executive Committee in Sept. (see Mag., last vol., p. 333,) a letter was addressed to Mrs. Judson, in reply to which she writes from Maulmain, Dec. 23:—

I have no words with which to express my gratitude, for the kind sympathy of yourself and the Executive Committee in my afflictions; nor the pleasure with which I have regarded your apparent appreciation of a character now made perfect in glory. I would also, were it in my power, extend my thanks to all those churches and individual Christians who have given me the support of their prayers, during these dark months of trial; for surely the everlasting Arms have been about me, and God—even the God in whom *he* trusted—has led me. In sorrow, in anxiety, in weakness, in the depths of desolation and affliction, I have found the blessedness of clinging to the cross of Christ; and though I have had my hours of trembling and despondency, I have also had glimpses of the eternal world, and of a crown radiant with the glory of the redeemed, which have made me rejoice that I am permitted thus to suffer, while the suffering is *mine alone*.

Intended return to America.

After my illness of 1849, (by which my prospects of usefulness in the Mission were greatly impaired,) my husband expressed his desire, that, in case of his death, I should return to America and assume the guardianship of the children. A few days previous to his embarkation I took occasion to allude to the subject, inquiring if he had any objection to my remaining here until I had accomplished certain objects for which I had been striving to prepare myself, provided it should seem the wisest course in my own eyes, and should meet the approval of the Mission and the Board. After some little hesitation he replied, that it would be very sad to leave me in such circumstances, and he should feel far happier to think of me in the position he had so often pictured in my native land, but added, "I do not wish you to feel under the least restraint from anything that I have said. Act as your judgment dictates, and I am sure that God will guide you to a wise decision." I therefore felt as though it would not be a violation of his wishes, for me to remain until the age of the children made my return necessary; and for a little time, with the kind concurrence of the Mission, I decided accordingly. But God ordered it otherwise; and, as you have already learned, left me without a choice. The doctor who has attended upon me for the last three years, has expressed his decided conviction, that I shall never be equal to the performance of active missionary duties; and there is much reason to fear that loss of life

might be the penalty of remaining through another rainy season.

The manner of effecting my return has been a subject of great anxiety to me. A merchantman, with no female friend or medical adviser on board, presents but a forbidding prospect; and I have not felt at liberty (looking to your treasury for disbursement) to incur the additional expense of more suitable accommodations. Even in this, however, God has fulfilled his promise to those who put their trust in him. A few friends in Bengal have proposed making up a small purse as a tribute to the departed, which I hope will be sufficient to defray all expenses, over and above those usually incurred by returning missionaries. I therefore propose leaving here in the January steamer for Calcutta, and thence taking an English passenger ship to London, which port I hope to reach early in May. May I be assured of your prayers, both in my own behalf and in behalf of my fatherless children?

LETTER OF THE ENGLISH BAPTIST CHURCH.

We present to our readers a gratifying testimonial to some of the indirect benefits of the Burman Mission, in the following letter of the English Baptist Church at Maulmain to the Executive Committee, under date of Maulmain, Dec. 16, 1850.

Dear Brethren in the Lord,—In the providence of God, we are, as a church, dependent upon your Society for missionary labor; and it is with feelings of gratitude and praise to the Giver of all good, we acknowledge our indebtedness to you. Our late esteemed pastor, the Rev. H. Howard, was under the necessity of repairing with his family to America, and we feel it a duty incumbent upon us on this occasion to return our cordial thanks for his pastoral care over us, for a period of five years; which we rejoice to say was not unprofitable. We trust the Lord will soon restore him to his field of labor with invigorated health. It was with feelings of deep regret and sympathy we heard of his having been shipwrecked near the Mauritius, and we have not failed to pour out our hearts in thankfulness to Him who has all events in his hand, for his delivering mercy, in having preserved him and his family from an untimely watery grave.

During the pastorate of the Rev. Mr. Howard, the evening service on Lord's days, for more than three years, was performed by the Rev. J. G. Binney. It was truly gratifying to us to witness so large an assembly regularly attending our place of worship, to receive benefit from his instructive and edifying discourses. We regret that he and his companion have been obliged to leave their important field of labor, but hope by the blessing of God the health of Mrs. Binney will be soon restored and they be permitted again to return to it.

The Rev. T. Simons is now in pastoral charge of the church, for which he is known to your Board as being so well adapted.

A flourishing Sabbath school is conducted in the chapel every Lord's day morning by Mrs. Mason before the regular service, the average number of scholars being thirty. They are encouraged to contribute small sums monthly to aid in spreading the gospel among the heathen children.

For the improvement of the younger members of our church and congregation in sacred music, we feel indebted to the superintendent and teachers of the Burmese boarding school; who have with great patience persevered for more than three years in keeping up a weekly singing meeting at the school house, for the benefit of their pupils and others.

As a church we are but a small band, owing to the frequent removals of our members to other stations. Notwithstanding these changes, the attendance at our chapel, on Sabbath evenings particularly, is encouraging. Formerly the congregation consisted mainly of persons connected with the military department. Now the church members

and congregation are composed chiefly of residents of the place, the greater part of our members being young persons brought up amongst us, having their maternal parents and relatives in the Burmese church. This class of the community is increasing, and having more favorable opportunities of improving themselves, will in time have great influence with the inhabitants. We consider it important therefore, that every attention possible should be given to bring them under the influence of truth, and keep them from the baneful influence of error by which they are surrounded.

We are mere infants in knowledge, as well as in power to do good, and need daily to be fed with the sincere milk of the word, that we may grow thereby. The most of our members being young, and without the means of affording material pecuniary aid, we can do but little towards supporting the gospel amongst us; except meeting the incidental expenses connected with lighting and repairing the chapel. Some little is contributed by the few who have the ability, in aid of the local preachers and teachers. By a faithful continuance in well doing, we hope in time, with God's blessing, the church may increase, and have members who may be in circumstances to do much towards the spread of the gospel around us.

A short time ago, by the kind aid of residents of the place, a sufficient sum was contributed to repair the roof of our chapel; which was formerly thatched with leaves, so perishable that it required to be renewed biennially at a cost of about one hundred rupees. We now have a tight shingle roof, with a new front verandah, and new posts all around the chapel, with other improvements. The whole was obtained by the exertion of our pastor, and the repairs executed under his own superintendence. The amount contributed in cash and materials was about seven hundred rupees. A new fence has also been put up at the south end of the compound, at a cost nearly of a hundred rupees. Though poor ourselves, the residents friendly to our interest have in this way come forward to our assistance.

The members who have from time to time left us, have remembered the place of their spiritual birth, and some have sent liberal donations to aid in the dissemination of the gospel among the Burmese and Karens; others in different places have been burning and shining lights. It gives us pleasure to think of the many that are scattered in different parts of India, and other parts of the world, who were brought to the knowledge of the truth *here*.

The Baptist Church at Madras may be considered as a branch of this church. When they formed themselves into a church, the majority, if not the whole of the members, were from us; and we have great pleasure in forwarding the first report of their society. "It is the Lord's doing, and marvellous in our eyes." Many who endured to the end, have triumphantly died in the faith and are now in glory. Of those still living, one has been preaching the gospel for many years in the United States—one has been an assistant missionary for years among the Tamil people in the Madras presidency—one who was formerly deacon here, has been appointed to the same office in the Madras church—one is a colporteur in the city of Madras, and here two are engaged, one as principal assistant teacher in the boys' department of the Burmese boarding and day school, and the other as assistant teacher in the female department.

These are some of the blessed results flowing from the faithful preaching of the word amongst us; fruit abounding to the glory of God.

It rests with you as a Society to continue the good work in which God has so signally blessed you.

We unite in prayer to the great Head of the church militant and triumphant, that he will bless and prosper all your undertakings in his sacred cause, and make your Society eminently useful in

spreading the savor of his knowledge in every place.

In behalf of the church, we subscribe ourselves your obliged brethren in the Lord, W. T. Kingsley,
E. M. Pascal.

ASSAM.

LETTER OF MRS. BROWN.

Hopes revived—Love and faith triumphant.

Sibsagor, Oct. 21.—The last mail brought us the account of the sailing of the older missionaries with the new recruits for Burmah and Assam on the 22d July. We are now looking forward with the deepest interest and anxiety for the safe arrival of those designated for Assam. We can hardly realize that, after so many years of disappointed hopes, we are at length to have our desires answered, in being permitted to welcome an associate family to our numerous and responsible labors at Sibsagor. May they prove a great and lasting blessing to this Mission!

Br. Cutter left us on the 2d inst., to proceed to Maulmain via Calcutta, to meet and welcome back his long absent wife. Thus we shall be left alone. Our loneliness, seclusion from children and home friends, would be almost insupportable, were it not for the delight and interest we take in our work of faith and labors of love for the christianization of this benighted people. I have but just recovered from the reaction of my visit home, so that I can say again, with a full heart, Lord, here let me labor, here let me die!

Native church—Bible class.

Our little church of native converts continues to be a source of the greatest comfort and hope, as well as of deep anxiety and care. The majority of the members appear steadfast, and some are bright ornaments to the Christian name, while others, I am pained to say, require frequent discipline for their disorderly walk. The bible class, which has necessarily been suspended for some time past, was resumed again last Sabbath evening. The church members, also the school children and others who are under instruction, appear to have entered into it with deep interest, and I cannot but hope a blessing will follow. The health of our dear br. Nidhi appears about the same as for the last year, though from the continual attacks of bleeding, we have reason to fear that the disease of his chest and lungs must be advancing, and that the time is not far distant when we shall be deprived of his useful labors.

Females taught to read.

The female members of the church, and my little school of women and girls, have occupied much of my time and attention during the past season. Two of the women—one a member of the church (last baptized,)—finished "The First Reading Book" to-day—a great day for Assam! I do not think the Herculean task of two married women having learned to read, has ever before been accomplished in this province. The women are so stupid after having grown up in their ignorance, that they are fully impressed with the belief that they cannot learn; besides, the ridicule to which they are subjected makes it very difficult to induce them to continue. Our old brahmin pundit often comes along by my little school room, and laughs at the idea of my spending my time teaching *women* to read. I have had a few very promising little girls given to me by their parents and guardians, whom I hope to keep in a good degree separate from heathen influences.

We have just passed through another hot and trying season; and have great cause for thankfulness to God, that although we have suffered much from the numerous ailments caused by the enervating effects of the heat, we have been spared any protracted and dangerous illness. The delightful cold season is now before us; we are looking forward with hope that our health may be quite recruited, and that through the blessing of the Lord upon our unworthy labors, we may reap a rich harvest of souls.

TELOOGOOS.

LETTER OF MR. JEWETT.

Pleasant labors—An inquirer.

Nellore, Nov. 9.—I can say it is a delightful work to preach the gospel to a lost and benighted people. Last Sabbath I preached about the character of Moses, especially the wise choice he made. Such subjects are exceedingly appropriate to the Hindoos, who are eager for the honors and riches of this life. Since the Sabbath a professed inquirer has called upon us several times. He says he lives fifty miles distant, and came to Nellore to attend the court. He was told by some one that he could hear good words at the chapel, and he found his way thus to the house of God. I am more moderate than formerly in my hopes and joys at the sight of inquirers; but we must not be too slow to believe in Him who can do everything, and who *is doing* great things for the heathen world through the agency of his servants. It was pleasant to see before me a congregation of sixty persons as I closed the services of the Sabbath.

Street preaching—Ways to interest.

My preaching in the street is often conducted on the plan of questions and answers. In this way I can ascertain how far they understand me, and also what are their wants, what are their trains of thought, and what words different persons use to convey them. I take my book and pencil with me to note down the new words I hear and the new definitions of words already familiar. I have often been inclined to think a person would learn the spoken language more rapidly from the lips of the people, and more easily become a vernacular preacher, without dictionary or grammar; though helps of this kind may be necessary, especially where the people have a literature.

My preparation for the Sabbath is something like that of an expository sermon at home. Parables and proverbs and all kinds of illustration awaken the interest of a native congregation. Sometimes a question addressed to those who have learned the parable or gospel history in the day school, will elicit an appropriate answer, and interest the whole congregation more deeply.

JOURNAL OF MR. JEWETT.

Chapel and street preaching—Inquirers.

Nellore, Nov. 20, 1850.—At the chapel service this morning, many strangers were present and listened to the truth with much apparent interest, and at the close asked for books which would tell them more about the new religion.

21.—Five men from Koobloor, fifty miles distant, called at the mission-house. They were intelligent farmers. They made many inquiries about my country, its productions, &c. After satisfying their inquiries I told them of the many good people there, of Washington, who, when a boy, "could not tell a lie," and how he and many other great and good men had been taught by their mothers to tell the truth when young. "But in this country," I said, "the mothers are ignorant and degraded, and their sons, therefore, are not rightly trained. Your gooroos (religious teachers) and wise men are given up to falsehood and lewdness; how, then, can they point out the path which leads to happiness?" "What you say is true," they replied. After telling them how sin and death came into the world, and of their need of some holy being to save them from sin and the endless train of miseries it brings along with it, I told them what Christ had done for their salvation. Four of them received portions of Scripture, and departed. The fifth, being unable to read, received no book, but in a few hours returned with his two nephews, reminded me of our conversation, and requested books for the lads, who were good readers.

At 5 o'clock P. M. went into the street, where a lunatic cried out that I

was the great gooroo of the world. This gave an opportunity to declare to the crowd that assembled, that there was only one great gooroo, such as we all need to teach us and save us from sin and hell; that though many profess to be such teachers, they are but sinful dying men; while Jesus Christ, being free from sin and infirmity, is able to save. All assented.

22.—Addressed the people in the chapel this morning respecting David's manner of seeking God, as described in Ps. 119: 40—50. The hearers listened with fixed attention. One is constrained to believe, on such occasions, that these means of grace cannot be wholly lost, when God's salvation *seems* to be so near.

Dec. 15.—Sabbath. Preached in the afternoon to a very large congregation. My heart was enlarged and stirred within me for the souls of the heathen. After sermon went into the streets, where several thousand persons were assembled on a festive occasion, and preached till darkness drew near; when I returned home, wearied with the labors of the day, but rejoicing that I was counted worthy to be a preacher to the Gentiles.

Incidents of a tour to Sungam—Arrival—Plan of operations.

18.—Started with Mrs. Jewett for Sungam, twenty miles up the Pennaar river. During the heat of the day we stopped at Doovoar, where we spent a month last year. The people flocked around to see us. One man brought us a *seer* of milk, and stood by us during our visit there. Another man explained to the rest the object of our coming to this country, and the leading doctrines of the bible, which he had heard from us nearly a year before. He said that the doctrine is true, and that he should go to Sungam to see us after our arrival. At five o'clock we reached Sungam and put up in the *sutrum*, an open building for travellers.

19.—Early this morning we pitched our tent at the foot of the hills just out of the village. Over against them flows the Pennaar, which is made to water the rice fields by the aid of canals; and some thirty or forty miles distant are the Ghauts, a vast chain of mountains. We have chosen this strange spot as our home for a season, and devised the following plan of operations:—At early dawn to climb the hills and inhale their cool, bracing air, for the invigoration of health; after the villagers shall have milked their cows, sheep and goats and committed them to the care of the shepherds, to visit the people, offering a portion of God's word to every family containing a person able to read, and reading and preaching to others till the heat of the sun becomes oppressive; afterwards to receive and instruct all who come to the tent; after the heat of the day is over, to preach the gospel in public places in the village.

Visitors at the tent—Village labors.

20.—A goodly number of men came to the tent to-day and listened to the truth. One of the most learned of the brahmins read with apparent interest an admirable treatise against Hindooism, written in Sanscrit verse to meet the prejudices of the brahmins.

21.—Went to the village with James, a native Christian. After going a considerable distance without finding a reader, we came to the house of a brahmin, who was seated in the verandah. Three perpendicular white marks on his forehead showed that he was a worshipper of Vishnu. He was so fully satisfied with his religion as to refuse to receive our books or listen to a statement of the doctrines of Christianity. Finding a group of people in the centre of the town, I took my stand at the foot of a tree whose branches formed a shelter from the scorching sun, and there preached Christ and him crucified. The people confessed themselves in error and darkness, and said my words were true. The women were afraid to approach a stranger from a foreign country; they would stop, and look, and run away.

22.—Spent the morning with James in visiting from house to house, distributing books and preaching in the market place. After returning to the tent, many from other villages came to be instructed, and received books. In the evening I secured, with Mrs. J., a large congregation of men and women in the market place. When the women saw Mrs. J. and heard her speak to them in their own language, they listened without fear. The common people heard gladly, or at least respectfully; some became noisy, others—brahmins, of course, no others would do it—mocked.

Hindoo geography—The shasters compared with the bible.

23.—A company came to-day who pretend to be learned in the shastrums or holy writings of the Hindoos. It is believed that the Sanscrit alphabet and language are of divine origin, and that the huge volumes which treat of medicine, astronomy and geography, as well as the several bodies of divinity, came from the gods. I wished to point out some palpable errors in the former, and argue from them the probability of error in the religious writings. The conversation turned upon the subject of geography.

According to the Hindoo geography the terrestrial world is arranged in seven grand divisions, each division of a circular form separated from the rest by a circumambient ocean, so that the whole forms seven circular islands bounded by seven seas, the outer sea terminating in a range of mountains which encircles the whole. In the centre of this system rises mount Méru, about 840,000 miles in height, 160,000 of which is below the earth's surface. The world is said to be supported by the king of the serpent race. Of the seven seas the first is salt water, the second sugar cane juice, the third fermented liquor, the fourth *ghee*, or melted butter, the fifth curdled milk, the sixth milk, the seventh fresh water. I observed that scientific men have ascertained the form of the earth, taken its dimensions, and sailed round it many times, thus demonstrating in every particular the falsity of the theory held sacred by the Hindoos. In the face of such falsehoods, how could they trust their immortal souls to the guidance of the shastrums? They made no effort to refute this reasoning, but said that their sacred writers differed, some of them declaring that the earth is round, others that it is flat. Amid such plain contradictions, I rejoined, truth is lost, and the divine origin of the Hindoo writings is disproved. With these writings, at variance alike with common sense and true science, and essentially licentious in their character, I contrasted the holy doctrines of the bible,—supported by proof, in harmony with science and with common sense, and holy in its influence; coming from heaven to rescue a fallen race, it is the only true religion; to embrace it is eternal life, to reject it is the loss of the soul. The outer circle of my auditory, composed of the common people, listened with fixed attention and apparent sympathy, while the learned party retired, if not convinced, conscious that they had not gained a triumph.

Interested inquirers—Gross ignorance.

24.—The tent was so thronged as to allow us no time to visit the village. The women and children came without fear. One man, who was on his way to the mountains to cut a load of brush, called and stayed till night. He said he was at first afraid to come near us, but hearing that we talked kindly to all who came, he had ventured to the tent. He said that while listening to us he had forgotten his errand: "To go to the mountains is for the body; to listen to your words is for the soul."

Two men from another village, who though unable to read possessed far more good sense than the brahmins, made many inquiries, such as the following: "What relation subsists between you and the European rulers in this country? Is America subject to Great Britain, or independent? Have you a king for a ruler? What business does the ruler follow after retiring from the

public service? What are the productions of your country? What is the mode of contracting marriage? Do the American women, like the Hindoos wear jewels on the head, neck, arms, wrists, toes, in their ears, nose, &c.? Why did you come to this country? Who supports you?" These questions gave me an opportunity to show how greatly our country is exalted in every respect, especially in the ability of all classes to read. I told them that our ancestors, like them, were degraded, but that the revelation given by God had been the source of our present happiness, and to bring it to them we had left our happy country, friends and home. After telling them of the incarnation of Christ and his sufferings to save them, they took leave.

27.—Two men called at the tent and listened with apparent interest to the gospel. The conversation was upon the incarnation of Christ,—its necessity in order to our obtaining forgiveness of sin,—standing alone in the history of the world as God's great work of redeeming mercy. I spoke of the greatness of divine love, that induced the Saviour to die to effect an atonement. Of the ten pretended incarnations of Vishnu, not one was for the purpose of delivering man from guilt and sin, or to secure to him any blessing whatever. They assented, and asked for religious books.

After they had departed some of the most ignorant came. To every question they replied, "We do not understand you." In order to gain their confidence I asked them how many hands, eyes, &c., they had, and what were the names of the objects around them, such as the tent, the trees, and the like; then I read and explained Ps. 115. Before they left they conversed freely, and seemed to gain some idea of the vanity of idols, and of the bible doctrine of one God and one Saviour.

NINGPO.

LETTER OF DR. MACGOWAN.

Sojourn at Chusan—Its effects—Incidents.

During our recent residence at Chusan, whither we had repaired to escape from the excessive heat at Ningpo, I went but little among the people, my enfeebled health, as well as the oppressive state of the weather, compelling me to confine my labors to tract and scripture distribution in the cool of the day, morning and evening. I could prescribe for the sick in but few instances, for those cases only which were of peculiar importance. It pleased our heavenly Parent to restore us to our homes in improved health. Soon after our return, however, we had much reason to fear that sr. Lord would be taken from us. Her life was in great peril for several days, and it was contrary to all expectation that she recovered. And Mrs. Macgowan returned home in nearly as feeble health as when she accompanied me to Chusan.

One of my Chusan patients was a poor beggar woman, who died from the effects of cold and hunger. She was discovered lying on the stone pavement in the court of a celebrated temple. The nourishment and remedies came too late to afford her permanent relief, yet the attention shown her must have produced a favorable impression on the neighboring community. The spot this poor woman had occupied, was soon after the scene of an appalling exhibition. On approaching a crowd of people that had gathered round the place, they made way for me, and exposed a well dressed young man who had cut his throat from ear to ear; this having been done with a pair of *scissors*, rendered the wound ragged and hideous. The blood was still flowing, and the sufferer gasping for breath,—an object of curiosity instead of compassion to the bystanders, none of whom seemed disposed to render him any assistance. He was a stranger in the place, and had committed the act in bed at an inn the night

of his arrival. According to Chinese law, the keeper of the house would have been amenable, had the man died under her roof. In self-defence, therefore, rather than cruelty, the old woman whose boarder he was, thrust him out of the house, in which she was aided, rather rudely, by her neighbors, who would also have been more or less implicated in the event of his death there. These formed the principal part of the group. On examining the wound I told them, to their great joy, that the sufferer would in all probability recover; and when I had washed away the gore, applied plasters, &c., they took him back to the inn, where he fared well and recovered. Suicides of this description are of rare occurrence; drowning, hanging, poison, or any method not involving the shedding of blood, is resorted to in preference. This young man was evidently in an unsound state of mind when he laid violent hands on himself.

One more incident may be mentioned. The day before our return, one of the many wretched beggars there attracted our attention, whose piteous screams and miserable appearance rendered him an object of particular sympathy. The account he gave of himself, which has since been substantially corroborated, is that his family resided near Ningpo. His father died when he was very young, and his mother was soon after sold by her husband's relations, as is often the case with widows amongst the poor. The child, Afung, not being included in the bargain, depended on his uncle for subsistence, but was cruelly treated by him and nearly starved. At length he absconded, and begged from door to door in the adjacent villages. Whilst thus engaged he was inveigled to Puto, (an island in the Chusan archipelago wholly occupied by Boodhist priests,) by a man who was taking a boy there to be sold to the priests. The account which Afung gave of himself spoiled his sale, but the other boy, who was disposed of to defray expenses incurred in burying his father, brought ten dollars. Some of the Ningpo missionaries, who were on the island at the time, heard of the circumstances. Afung was taken back as far as Chusan by the man who had kidnapped him, and left destitute in the streets. We brought him back with us, intending to restore him to his uncle; who, however, as we found, was but too glad to get rid of him and refused to receive him, chiefly, perhaps, because of his extreme poverty. Should we refuse to keep him he must again become a vagrant, which we cannot consent to. He seems to be naturally intelligent, and Mrs. M. has decided to take him on trial as a scholar;—a present received (just at the time he was brought to our notice) from the Amity street Sabbath school, New York, enabling us to support him for a season.

Privations and annoyances.

Let it not be thought that excursions from our Ningpo home are agreeable, or afford a pleasing relaxation. The change is, in so many particulars, so much for the worse, that a strong sense of duty must combine with a good degree of energy to move one to such an undertaking. The sea air at Chusan affords sufficient inducement for a change, only when the heat of Ningpo is sensibly detrimental to health. The inconvenience of travelling in Ningpo boats, the comfortless quarters with which you must be content, the difficulty of procuring wholesome provisions, with numberless petty vexations, render the thought of change formidable, especially to invalids, who are more reluctant to undertake it from the possibility of being chased, perhaps captured, by pirates.

We were favored with apartments in a temple designated the *palace of the Water Genii.* As if such spirits required nothing on shore but the name of the thing, the palace consecrated to their use is no better than a dilapidated barn employed as a stable or sty. Enormous bats infesting the palace, together with our gauze curtains, protected us tolera-

bly well from the depredations of swarms of poisonous musquitoes, but from the swarms of fleas and less reputable vermin there was no escape. To these discomforts must be added the annoyance of noisy rats, in great numbers, frolicking all night above, under, and around us. The Chinese endure the nuisance of insects with stoical indifference, but they have no more patience with rats than other people. To keep them from gnawing through partitions, good houses have sliding doors in them, which are opened by night to allow these animals a free passage through. Patients often refuse to keep poultices applied by night, as rats are thereby tempted to make attacks on their persons. The trouble they give extenuates the cruelty which they occasionally experience from the Chinese, being nailed alive to a board, and then exposed to a lingering death in their accustomed haunts, to terrify the remainder. I procured the services of a large cat, for which I paid twenty cents a month and found, but in the course of a few nights she compromised or fraternized with our enemies, and our rest was disturbed as formerly. The sagacity of these animals is marvellous. I have never succeeded in poisoning one; they seem able to detect the presence of poison, however concealed.

Another difficulty we experienced—respecting water. At Ningpo we drink rain water which falls on our houses, storing it away for that purpose; but at Chusan there is no such custom, nor any provision for it. The inhabitants use water drawn from marshy creeks, which is unwholsome. Good water could only be procured at the hills, at considerable expense, and could seldom be obtained at all, as no trustworthy person could be had to go for it; there were none who would not practise deception, and bring the all-important beverage from some place short of the hills. These things are related, to inform our friends that when we are absent from our posts, it is not to enjoy anything, but to *endure* some thing.

The chief discouragement—Worldliness of the Chinese.

I find more discouragement in the apathetic and sordid character of the people than in their superstitions. No considerations not addressed to their love of present ease or gain, can stimulate them to thought or action. Crossing the ferry the other day, I addressed, as usual, those in the boat with me on the subject of religion. There was one who regarded me with more than ordinary attention, and on him I particularly fixed my eye. As we were quitting the boat I ceased speaking, as my listener evidently had some remark to make. To my sorrow, rather than surprise,—for such things are of almost daily occurrence,—he asked, "Are your garments made in your house, or are they made out, by contract? I should like to try my hand at making some!" In the evening of the same day, again crossing the river, I accosted a literary man, and obtained a promise that he would attend our chapel the ensuing Sabbath. He did come, although rain fell heavily all day. I found him in conversation with the native assistant; and hoping that he had become interested in the concerns of his soul, I addressed him accordingly, and supplied him with a choice selection of books; but I subsequently ascertained he had stated to the native Christian that he came to seek employment.

I once thought I had only to acquire the language so as to make myself well understood, and serious impressions could not fail to be produced; this stimulated me in study;—but I have toiled up that ascent far enough to bring others into view more difficult to surmount, and am compelled to exclaim, "Who hath believed our report?" Were it not that the promises of the Lord are on our side, we should faint from the discouragements which beset us on every side.

Loochoo Islands—Attempts to evangelize them.

The proximity of the Loochoo group of islands to Ningpo, causes us to feel a peculiar interest in a mission recently established there by private members of the English Church, chiefly under the auspices of a naval officer, who has manifested a remarkable zeal for the evangelization of its inhabitants. The Loochooans will be remembered by many from the glowing description Basil Hall gave of their almost paradisiacal purity—a description which all subsequent travellers have had abundant occasion to contradict. The missionary sent among them is Dr. Bettelheim, a descendant of Abraham, a good physician and a distinguished Sinalogue. He has been there with his family four years and a half, pursuing his missionary labors with extraordinary perseverance and self-denial. The opposition he has experienced has prevented all labor except that of translating the sacred Scriptures, a work that has so far advanced that another year will doubtless witness the completion of the New Testament. A work of this description not coming within the compass of Romish plans, the missionaries of that persuasion could do nothing at all, and were actually worried out of the country. Neither they nor Dr. Bettelheim suffered any serious personal molestation, but the authorities exerted such power over the populace as to compel all who met either of them to fly as if they had the plague. Their appearance in the street or any thoroughfare, was the signal for an instantaneous closing of doors and windows, and the disappearance of every human being. Nor could tracts be distributed by any device; wherever dropped or thrown, they were all invariably returned. All intercourse with the people was in this manner prevented, the wants of these isolated strangers being supplied by soldiers who acted as spies on all their movements; and all attempts to hold communication with their guards also failed. Nevertheless, the indomitable doctor persisted in remaining, and that against the oft-repeated entreaties of the authorities; but it was generally thought he ought to relinquish any further attempts at preaching the gospel where none would hear.

Since I commenced my letter an English war-steamer has arrived, which a few days ago visited Napa, the chief port of those islands, bearing a despatch from Lord Palmerston intimating that the British government took an interest in Dr. B.'s welfare, (he is a naturalized British subject,) and that any attempt to expel him would be viewed with displeasure. This was timely relief. Wearied by the patience of the Hebrew Christian, the officers had publicly beaten him, and his wife (an English lady) had been grossly insulted. Indeed their cruelty would soon have been carried beyond his physical power of endurance. The warlike appearance of the steamer, and the official despatch, procured promises of future treatment quite satisfactory to the medical missionary; and as the annoyances seem to have been carried on to gratify the Japanese, it is probable that to propitiate a more powerful state they will give no further molestation;—which is to be prayed for, as Loochoo may afford us access to the Isles of the Rising Sun. The Bishop of Victoria, whom the vessel is conveying to all the consular ports, took part in the proceedings. His lordship intimates that a colleague will be sent to Dr. B., if the late visit should appear to be attended with beneficial results.

FRANCE.

LETTER OF MR. WILLARD.

In the earlier months of this year Mr. Willard visited Paris and subsequently some of the churches in the departments of Oise and Aisne, of which a brief outline is given in the following extracts of his letter, dated at Douai, Feb. 13.

Church at Paris—Baptisms.

The friends at Paris,—the four baptized by Mr. Crétin in May, 1850—had been wishing to see me for many months,

and I had promised to visit them, the Lord willing, during the month of January. I finally set out for the capital on the 27th, having given Mr. Foulon a *rendezvous* at Creil, where we met and went on together. We spent the 28th, 29th and 30th in Paris. At the close of the third day, or rather on the morning of the 31st (for it was past midnight), I baptized two persons who had been previously examined and received by the church, thus making the little company six; who united with us in commemorating the death of Jesus, Mr. Foulon officiating.

During these three days Mr. W. made excursions in the vicinity of Paris, and found seven other persons of whom he was in search, five of them members of churches at Bertry and Viesly, whom he was desirous to gather to the church now organized. By most, if not all of the number, the connection will soon be effected.

Religious services at Douai—The church at Bethancourt.

At 8 o'clock on the morning of the 31st I left for Douai, obliged for the first time in France to take passage in a first-class car, it being a *convoi de vitesse;* there were no others,—and in four and three-fourth hours I was at Douai, 150 miles. The next day, Feb. 1st, having written to Mr. Foulon that I would lodge with him the night of the 4th, I prepared for the Sabbath. As usual, this was a day of toil. Attended to my exegesis in the morning; in the afternoon, after a discourse by one of the students, I made remarks, as is my habit, and broke bread to the little flock. We had our ordinary meeting in the evening. It was a good day,—twenty-eight persons were present in the afternoon. On Monday evening attended the monthly concert of prayer.

On Tuesday morning, the 4th, I was rolling towards St. Quentin in the diligence. From St. Q. there is now a railway to Paris. I took the cars to the station of Lafère, a league from the town, whither I was trundled in an omnibus. The first person I met on leaving the cars was Mr. Lepoids, who accompanied me to Mr. Foulon's. The next day we went to Chauny, all three together, and there one of our young men whose parents live in Béthancourt came for me. Mr. Doumin also met us there, and Mr. Boileau, who accompanied me from Douai the day preceding, was present. I requested Mr. Foulon to go with me to Béthancourt, and the other three to come next day; for there were troubles among the brethren, and also in the church at Bethancourt.

The adjustment of these differences occupied most of the next two or three days. On the 9th there was preaching by Mr. Lepoids, who broke bread to about thirty persons.

The harvest white—The laborers few.

Mr. Foulon spent the 9th at Verberie with our br. Crétin, who is sick, probably unto death. I requested him to invite br. C. to come up with him on Monday; for I had proposed to all the agents to hold a prayer meeting at Lafère on that day. He was able to come; we joined them at the Chauny station, and went on all together to br. Foulon's. Lefevre and Ledouble came. We could not commence our meeting till four o'clock; it continued an hour and a half, and was blessed.

We had not yet dined. At this moment four young men from the village of Moyat entered, all converted and waiting for baptism. At six o'clock a young professor of a high school entered; the dinner was postponed, a chapter was read, and at the close of the hour a short prayer dismissed the professor and the young men, leaving us leisure to dine. Not far from nine o'clock we dispersed for the night. Mr. Lepoids went to sleep at a brother's near by; there he found our old friend, Esther Carpentier and thirty others waiting for a meeting. There was no excuse,—they had their meeting and went away.

What a glorious harvest is all white with maturity there!—Mr. Lefevre occupies a vast and promising field, be-

tween Lafère and Laon, which br. Parker did not visit. There are two little churches regularly organized, in that field, without the ordinances of the gospel because without pastors. In all that vast and still extending work we have but two efficient pastors, Messrs. Foulon and Lepoids—the immense and neglected field of Lefevre stretching out on the one hand, and the almost abandoned field of Cretin, and Paris, on the other. Here in the north, with the work at Douai and Denain, I shall soon be the only pastor; as Mr. Thieffry will never recover from the injury he received last summer. I have promised Mr. Lefevre to go and break bread to his two little churches once a year, and have asked Mr. Foulon and Mr. Lepoids to endeavor to do as much. It will be a journey of 175 miles, if I go comfortably; and if I go to Paris, I must travel 150 miles. Can nothing be done for us? O Lord Almighty! come to the rescue!

GREECE.

LETTER OF MR. BUEL.

The late convert—Modern Greek Scriptures.

Piræus, Feb. 8, 1851.—Our dear br. S——— thus far manifests steadfastness in the faith, a tender love for the brethren, and boldness and zeal in commending the gospel as he has opportunity. I am delighted also to find in him a growing love for the word of God, and a conscientious regard to Christian duties. He has resolved not to remain in the employ of Mr. —— unless he will engage to close his printing office and to cease paying off his workmen on the Sabbath. The latter is a universal custom in this country, and is but one of the innumerable ways in which the Lord's day is desecrated.

Nothing has occurred to disturb the preaching of the word on the Sabbath, since I wrote in November. My hearers have since that day numbered never more than nine, and never less than seven. A beautiful edition of the Modern Greek Old Testament in smaller type I have distributed since new year's to the number of more than thirty, in families where I am persuaded it will be read and valued. I purchased it at the British and Foreign Bible Society's depot for fifty cents a copy. We greatly need a pocket edition of the book of Proverbs, similar to the edition in English of the American Tract Society. It might be printed in the United States, as Modern Greek scholars are to be found there to correct the press. Mr. York, or Mr. Sophocles of Cambridge, is competent to such an undertaking. Could not such a work be done by the American and Foreign Bible Society?

Br. Kynegos is still living with me, and tries to make himself useful among the Greeks here and in Athens, as he has opportunity. We are in regular correspondence with br. Pelecassi at Constantinople, an extract from whose last letter, dated January 24, is thus translated.

Letter of Mr. Pelecassi—His interview with the head bishop.

"It would be impossible to describe to you all that I have undergone up to the present moment. My children have begun to fall sick. [He took his two eldest with him to Constantinople.] My relatives in Smyrna have reported me to Mr. M., the Greek minister here, who has accordingly sent for me. I returned a suitable reply, and sent him also a copy of my Apology. [A pamphlet of some fifty pages, which he published on leaving Zante in reply to sundry attacks in the newspapers touching his Protestant sentiments.] The Bishop of Cappadocia and Cæsarea came to see me, but I was out. All this has been brought about by Mr. Latris, late governor of the Cyclades, &c., for the purpose of bringing me into connection with the clergy here. This I do not avoid, but on the contrary am quite ready to express to them plainly, and as God may help me, 'the reason of the hope that is in me.'

Accordingly I went the other day to the house of the head bishop, the eldest of the twelve [constituting the Patriarchate]. I found him in company with three Armenians, with whom he was conversing about the late edict of the Sultan, by which the Greek bishops are put on a salary of seventy dollars per month. This edict aims to put a stop to their extortions, which are every where complained against, particularly in Bulgaria, whence a large deputation was recently sent to this capital on this very business. Consequently I found him sad. But he received me smiling, and began to ask about my relationship to Mr. Latris. Then came the sweetmeats, whereupon he scolded the deacon roundly for presenting before me a cup of sweets that had already been commenced upon. Then followed coffee and pipes. I waited a long time for the Armenians to take leave, but in vain. At length, growing impatient, as they talked of nothing before me but servant maids, eatables, &c., I remarked that I wished to converse with him on important subjects. He then lost no further time in telling me that he had received a letter from Latris; and added that 'he hoped the Providence which had brought me to the capital of orthodoxy, would lead me also to turn from my errors.'

'What errors, reverend sir?' said I. 'If I am in error because I have come to Christ through faith, and have become reconciled to God through him in an accepted time, I must confess before all I am content always to remain in what you call errors.'

'I see, my child,' he rejoined, 'that you are *in the dark*. I hope that you may come out of it as soon as possible. The missionaries have filled you with smoke. You have experienced the fruits already. Repent!' he continued, 'repent!'—and much more in the same strain.

'Yes, sir, I have experienced fruits,' I replied, 'abundant fruits, but not of man; they are such as the gospel affords, and prayer. If you mean by fruits the blows that I have gotten, the persecution and exile that have come upon me, these all shall work out for me an eternal weight of glory; I am grieved for some things, but for many more I rejoice. I am in want, but at the same time I am rich, while I look not at the things which are seen and temporal, but at the things which are eternal.'

The venerable man was plainly getting uneasy. Wishing, however, to avoid any collision that might hinder another interview, I paused, and said I would take the first opportunity to visit his reverence a second time when he should be more at leisure. But he replied abruptly, that I had better talk with Typaldos; 'for *I*,' said he, 'am an old man, and the cares of the church have never left me time to study the gospels critically (!)—what I know, however, I think is enough for me as well as for others. Mr. Typaldos can satisfy all your doubts; however, I shall be glad to see you again.'"

I shall counsel our brother to "beware of men." He himself sees that it may be imprudent to repeat these visits, as the Greek bishops have a multitude of Turkish officers in their interest, who can manage to cover up almost any foul deed. "If you ask how I am getting along," he continues, "I reply in the language of the apostle, 'Persecuted but not forsaken, cast down but not destroyed.'"

SHAWANOE MISSION.

LETTER OF MISS E. S. MORSE.

The following account of the operations of the Union among the Delawares embraced within the Shawanoe Mission, with the accompanying sketch, was prepared by Miss Morse, assistant teacher in the Delaware Boarding school. Other members of the station are Rev. J. G. Pratt and Mrs. Pratt.

The Delaware station.

The Mission to the Delawares was established by the Board in the autumn of 1833, and placed under the superin-

tendence of the venerable Isaac McCoy. By him, with his associates, brn. Lykins, Rollin and Meeker, the lamp of eternal truth was brought to the dark dwellings of this heathen people, which was indeed, to some, as the dawn of a spiritual existence. The Delawares desired a school, and accordingly the Superintendent employed a teacher, and operations in that department immediately commenced.

Instruction was given to adults from books in the native language, the teacher passing from settlement to settlement, here teaching a little group and there a single individual, as the unsettled disposition of the people afforded opportunity. At the expiration of the first year, twenty had learned to read their native tongue. In the course of a few years this mode of itinerant instruction was superseded in part by the opening of an English boarding school of ten pupils, open to either sex.

The site of the Delaware station was originally one mile from the Kanzas river on its northern bank, and fifteen from its junction with the Missouri. It was deemed desirable, after a course of years, to remove the station from the low, damp river bottom, to high, airy prairie. The site selected is seventeen miles from Fort Leavenworth, the head quarters of the U. S. military operations in the northwest, and near the great thoroughfare to those inviting regions which stretch along the Pacific shore. New buildings were erected, and in the spring of 1848 the interests of the station were committed to the present incumbents.

Of the station formerly occupied no sketch is known to have been taken; and the houses, being constructed of logs, yielded readily to the touch of "time's effacing finger," affording at present a shelter to such vagrant Delawares as choose to live there.

Description of the premises.

It will be seen by the accompanying sketch, that the main building, fifty-six feet square, is the only framed one on the premises. It is divided into eight rooms, four on the basement floor and four above, all, with a single exception, of an equal size. The door at the left opens into a room devoted to transient company, &c. It also contains closets for storing clothing for the school and br. Pratt's medicine. Here he receives most of his Indian company. The room is not unfrequently half filled with those who seek for themselves or relatives a remedy for the thousand ails and aches to which they are heirs, and a strangely contrasted group it is. *This* dandy, with form erect and consequential air, wears a plume borrowed from the eagle's wing; *that*, one for which he is indebted to the wild turkey, or perchance the beautiful oriole. Another is satisfied with a loan from a domestic fowl, each feeling very gaily ornamented. This must have a tooth extracted; that must be bled; one wants an emollient for his eye, injured in a drunken brawl; another wants something to enable him to *eat too much* without injury; and so on, until all are served.

The door at the right opens into the room occupied by br. Pratt's family. The one immediately adjoining and fronting the opposite yard, is assigned to the children during the intervals of school. Here the girls attend to needlework, &c. The remaining room of the basement is chiefly devoted to the reception of company. On the second floor two rooms are the dormitories of the pupils, one is occupied by the teacher, and the remaining one is br. Pratt's study.

The next house, eighteen feet by twenty, serves the double purpose of kitchen and dining room. The chamber is occupied by female domestics. Still further to the right we come to the store room, fifteen feet by twenty-five. Peering above this, is discernible the chimney of the wash-house, now in course of completion. The very small structure behind the tree, is the receptacle of saddles, harnesses, and such tools and implements as are needed at a station of this kind. The low square house, shaded

SOUTH VIEW OF BRIGGSVALE SCHOOL,

DELAWARE NATION, INDIAN TERRITORY.

by the luxuriant foliage of surrounding oaks, is our school-house, and, though twenty feet square, is smaller than is desirable for the convenient accommodation of our school, numbering twenty-five. At the foot of the hill, below the school-house, gushes an unfailing spring, ever overflowing, clear and pure.

The buildings, as will be seen in the sketch, are situated on sloping prairie. The trees in the background skirt the stream that encloses the premises on three sides. They afford a pleasant shade to the girls in hours of recreation.

Hills rise abruptly, within a stone's throw of either gate, shutting out the view of the vast prairie that stretches in graceful undulations far beyond the reach of unaided vision, dotted here and there with groves of oak, walnut, hickory and basswood. During the flower season, it presents the appearance of an unbroken sea of flowers, of myriad forms and hues.

Perhaps I should add, that, owing to the near proximity of the grove, I was unable to get a view of what was *originally* designed to be the front, which differs from the one represented, mostly, in its greater number of windows.

Our location has received the name of Briggsvale, intended as a compliment to the President of the Missionary Union, whose unfaltering interest in its designs of love and mercy has won for him our highest esteem.

Present condition.

The opening of the present year greets us under as favorable circumstances, in relation to ourselves and our efforts for this heathen people, as any preceding. Heathenism makes miserable objects of human beings, at best; if indeed it has a *better* side, which is much to be doubted. And it is with feelings of gratitude to Him we love and whom we try to serve, that I record the tender care he has ever taken of us and of our labors. For without that regard that numbers the hairs of our heads, and graciously stoops to our feeble efforts and human instrumentality, we could never hope to see the least good resulting from our toils.

The last has been a year of health among the pupils of our boarding school there having been but one case where apprehensions were entertained of a fatal termination. A little daughter of br. Charles Journeycake was apparently brought to the very brink of life, but was finally raised to accustomed health.

Bilious fever, and fever and ague, often appear, but yield to proper remedies promptly administered. Since the commencement of our school, in July, 1848, we have been mercifully preserved from the various epidemics which have visited the country and afflicted other schools. None have gone from our little group to the eternal world, and we earnestly desire none may, until they have been born of the Spirit. None have yet given evidence of a change of heart, or an anxious seeking for the path of life. To religious instruction they listen with serious attention, and remember much of sermons, and other things connected with bible subjects. Coming upon them unawares in hours of recreation, I have frequently found them discussing some topic gathered from the Living Word. Questions respecting the resurrection, the judgment, and the condition of the finally saved and lost, are proposed by them, showing that some of the seed sown finds a lodgment in the mind; and who of us dares place bounds to the results of these small beginnings?

Daily occupations.

We rise at five in winter; by half past seven we are through morning worship and breakfast, and ready to commence the routine of daily duties. Two of the largest girls wash the dishes used on the children's table, and arrange the tables for dinner, while the others sweep and dust the chamber, and make their beds &c., doing this for the school department only. This is completed about the time those employed in the kitchen have finished their assigned work; then all sit down in the work room, mend stockings, repair garments, and sometimes do fine needle work, for which Indian girls show a pleasing aptitude.

At nine we go into the school room. In the morning all who can read fluently (who now number twenty), read from the Old Testament, being questioned respecting the portion read, to which intelligent answers are given. Reading, spelling, geography, and much of a miscellaneous character, receive attention until a few minutes before twelve o'clock; when the children are released and go immediately to their dinners; after which the tables are disposed of as in the morning, and until two o'clock the time is spent in recreation, and the girls are in the work room from two till three, which is the hour for afternoon school in winter. The New Testament instead of the Old is used in the afternoon; arithmetic receives attention instead of geography. Portions of scripture are daily committed and recited, which with writing keep them busy till five. Supper follows, next evening worship, after which the large children sit down for an hour and a half to work; the boys knit mittens, the girls knit or do any thing else as circumstances may demand. During the day the boys attend to work adapted to their years.

It will be understood that the children are constantly under the supervision of some one, to prevent, so far as is practicable, disagreements among themselves; to which they are painfully inclined, though there has been a pleasing improvement in this respect. During work hours, too, they need a guiding hand.

The text books used, besides the bible, are readers and spelling books, much the same as used in Massachusetts,—Mitchell's large and Parley's small geographies, Greenleaf's and Emerson's arithmetics, and Parley's "Sun, Moon and Stars."

MISCELLANY.

BIBLE DISTRIBUTION IN PARIS.

A London journal gives some facts illustrating the value and results of bible circulation in Paris. An officer in the National Guard, a devoted Sabbath school teacher and bible distributer, presented New Testaments to the heads of families among the officers and soldiers of his company, and copies of the gospel of Luke to the pupils of several schools;—among others 100 copies for distribution by "The Brothers of Christian Doctrine," a Roman Catholic order devoted to teaching, who solicited them. A commissaire of police at Montrouge, near Paris, sends for some Gospels for their schools, stating that the curé gave them as rewards to the children. M. Massieu, a priest who has been preaching in an evangelical spirit, has formally seceded from the Church of Rome and opened a Protestant chapel. Several members of the parish formerly under his care, finding it necessary to choose between the bible and the pope, have chosen the Word of God.

A lady in Paris relates that she gave twelve De Sacy testaments* to a military hospital. The chaplain, a Romish priest, had applied to a Protestant lady for books to form a library for sick soldiers; she gave him a testament, which he took reluctantly but afterwards came for more, saying that all the men wanted the book and one was not enough. Visiting a sick man, a "revolutionary Socialist," he asked her to bring a bible and read to him. This, with earnest study of the evidences of Christianity, removed his doubts, and he recommended the Scriptures to his associates. She says, "In Paris the people—I mean the true republican part, that is, nine-tenths of the workmen—are inquiring. The

* A version of the New Testament made by De Sacy, a distinguished Jansenist, while in prison; not free from errors, but from its many excellences holding a high place among modern translations

revolution has turned their thoughts to serious and lofty subjects; the bible has come within their range of vision, and as a proof of the demand, I may mention as an extraordinary fact, that an illustrated edition of De Sacy is being issued in four sous numbers, *as a speculation;* it will cost eight francs when complete. The bible societies have nothing to do with this edition." A project has been started to issue an edition of the first epistle of Peter for wide circulation. The high honors paid by the Church of Rome to St. Peter would be something of a passport to many members of that communion who are not easily accessible to the truth.

These movements are interesting in several aspects. The avidity with which the bible is read gives mournful testimony to the character of Popery, whose anti-Christian policy has caused such a neglect of God's word, as to array it with the attractions of novelty among a people claiming the title of "Most Christian." It is also full of hope for the future, for the promise is sure, "My word shall not return unto me void." The results that are witnessed attest the power of divine truth; "the entrance of thy word giveth light." And incidentally they suggest a caution not to receive with too much credulity the invectives of the French and even the British press, against the laboring population of Paris, as *infidels*, &c. Doubtless infidelity and vice reign with dreadful power among them, as they do among their betters in society; but they are more hopeful subjects of evangelical influence than many who denounce them in the name of religion, morality, or "order."

PROGRESS OF TRUTH AMONG THE ARMENIANS.

The mission of the American Board of Commissioners among the Armenians of Turkey presents an aspect peculiarly cheering. The journals of Mr. Schneider, at Aintab, during a period ranging from August 5 to Nov. 26, show that the influence of the truth is spreading more widely, prejudice against Protestantism is giving way, the corruptions of the Armenian church are more clearly perceived by intelligent persons, and the preaching of the gospel is attended with evident proofs of its spiritual power. At Aintab, on the admission of five persons to the church, the assembly manifested a deep and tender interest, and there was audible weeping. For several successive Sabbaths the large and increasing congregation listened with an aspect of great solemnity to the word preached. At Diarbekr, and other stations, similar encouragement rewards evangelical effort.

Recent events have done much to favor the progress of truth. The Turkish government has granted a firman incorporating the Protestant community, and giving them the same privileges with the older Christian communities in the empire. This measure, though it cannot prevent the little personal annoyances which the dominant church party may inflict, effectually secures against all direct infringement of religious liberty. More important still is the effect on the public mind produced by repeated exposures of the ignorance and imposture of the Armenian ecclesiastics. A number of intelligent Armenians in Aintab, having no connection with the Protestants, commenced holding meetings to read and expound the Scriptures, with reference to the errors of their own church. Their appetite for investigation was not at all diminished by the result of a discussion between the vartabed and two or three Protestants. The vartabed had been requested to convince the people of the scriptural validity of his doctrines and ceremonies. He accordingly sent for the Protestants and reasoned with them, but was clearly vanquished, and asked a delay of a day or two in order to collect more proofs in favor of his church pretensions.

A more decisive repulse, however, was at hand. The Patriarch at Constantinople held a council to devise the means of check-

ing the progress of Protestant "heresy," and the bishop of Diarbekr was appointed to visit Aintab for this purpose. It was represented, in opposition to this project, that the bishop should first silence the single Protestant teacher at Diarbekr, before trying his strength with the missionaries at Aintab. But the Patriarch was urgent, and the bishop went on his errand. As he approached Aintab he was vexed at meeting Protestants who were not restrained from asking embarrassing questions and uttering unwelcome opinions. He asked the governor to forbid the Protestants from irritating the Armenians; he was told in reply, that the irritation was all on the other side, and was advised to cultivate such a spirit as to win the people, rather than seek to force them back to the church. This prudent advice not meeting his views, he proceeded to the exercise of authority and the utterance of threats, which withdrew about twenty pupils from the school but did not sensibly diminish the congregations on the Sabbath.

At length, one Sabbath, he contemptuously challenged the Protestants to a discussion,—a step which he did not take, by the way, till he had been urged by some of his people. The challenge was accepted and five or six of the native brethren went to his residence, where some twenty or more intelligent Armenians were present to hear. It was arranged that the questions and answers should be in writing. A question was propounded to the bishop, which he evaded and asked one in return. They insisted on an answer, or an admission that he could not answer it. This he declined doing, and the controversy here terminated.

"The triumph of our brethren," says Dr. Smith, "was complete; and the bishop and all his party were utterly silent while they withdrew, doubtless glad to get rid of such troublesome visitors. The written papers were deposited with me as a true record of the occurrence; but there has been no occasion for their use, as it would seem from the reports current in regard to the affair, that the Armenians present have shown no disposition to falsify facts. Their testimony is, 'We were disgraced by the incompetency of our bishop to solve the question presented;' and it is reported that the bishop excuses his defeat by the plea that he was drunk at the time!"

In some towns and villages, as might be expected, the violence of prejudice prevents the truth from being heard; but wherever heard it is received by some, and gains the respect of many. Thus the gospel is leavening public opinion, dispelling much superstition and error, and in the case of not a few, gaining durable spiritual triumphs.

PRESBYTERIAN MISSION IN SIAM.

The Mission of the Presbyterian Board at Bangkok having found it impossible to procure land for the erection of their necessary buildings, are considering the question of abandoning the enterprise. They have occupied grounds formerly belonging to the American Board of Commissioners, but which are now transferred to the American Missionary Association. It appears that the Siamese government made over to the Portuguese several acres of land for a consular residence, and a like grant to British merchants. Our own mission procured the site of their station from the Portuguese, and the Board of Commissioners obtained their ground from the British. But the king, through his morbid jealousy of foreigners, has since refused to permit any other Europeans or Americans to establish themselves there. Every attempt to enlarge the existing mission premises has failed, and the Presbyterian Mission has been unable to establish itself at all. The missionaries have gained a considerable knowledge of the language, and would gladly remain, but at the latest advices felt compelled to entertain the question of withdrawing to some other field of labor. The opposition is chiefly confined to the government. There is no reason to believe that the mass of the

people entertain any hostility to them; but as long as the king is swayed by such counsels as now govern his policy, there is an insuperable obstacle to the continued prosecution of their work.

HAYTI.

The English Baptist Mission on this island reports facts which give evidence of an encouraging progress. The truth is not disseminated in vain. Letters dated at Jacmel in November last, state that the work of grace was going on in the school, where two had been received to the fellowship of the church, two others were expecting baptism, and five were the subjects of religious impressions. Among the people generally the circulation of the scriptures and tracts has been an effectual means of usefulness. Five cases of conversion are mentioned, the chief instrument being the written word of God. In reference to the extent of their work, Mr. Webley remarks:—

"I sometimes fear that our friends at home, by a sort of numerical calculation, will consider our success as far from commensurate with our outlay, or that they will judge of the results of our labors simply by the number of persons baptized. This is, however, a very unfair criterion. It is always so at home. It is especially so here. For instance, the hindrances to baptism, even after conversion, are so great as to prevent parties from submitting to the ordinance. A dear child in our school, of whom we have the most decided proof of conversion, has been now waiting to be baptized more than three years, because her mother opposes her wishes, and because she is not yet of age so as to be able to act for herself. In the prison, too, which my dear wife, Miss Harris and myself have visited sometimes alternately and sometimes together, no less than six persons have been converted during the year. They are, however, confined for political offences. Some of them are under sentence of death, and others are imprisoned for life. These, in all probability, will never put on the Lord Jesus by a public profession of his name, will never enjoy fellowship with us at the table of our Lord."

Of the prisoners referred to as under sentence of death, two, as appears by a subsequent communication, were executed. They maintained their profession of faith to the last, and declined the services of the Romish priest, to the great astonishment of the people, who had never heard of such a thing. Their deportment in the prison was such as won general admiration. They were visited by Mr. Judd, American Baptist (Free) missionary, who expressed his confident belief in the reality of the change they had experienced. The facts were spread far and wide, doing much for the cause of truth. "We must not lose sight of the fact," says Mr. Webley, "that these and several other cases of conversion I could enumerate, did time and space permit, have occurred through the simple reading and distribution of God's word."

Mr. W. gives an account of a visit recently made to two villages in the interior. At Marigot, containing four or five hundred inhabitants, with a dense population of two or three thousand in the surrounding mountains (what a field for colporteurs! he justly remarks), the commissaire of police gathered an audience that crowded the court house. The most marked and solemn attention was paid to his discourse. About 100 tracts, some portions of scripture, and fourteen New Testaments were distributed, with a promise of a dozen testaments for the village school. The people seemed loath to disperse, and begged him with tears to visit them again soon. They said, "We have now no priest who comes to see us; we are ignorant and need instruction; and we are convinced that your motives are pure and that your religion is that of the bible." At Sale Trou, among a larger population, he met with a similar welcome. These openings for the dissemination of truth call earnestly for more laborers to occupy them.

BAHAMAS.

Mr. Rycroft, English Baptist missionary, gives encouraging information respecting some islands of this numerous group. On Turks' Island, most of the adult population are in fellowship with the churches, and the children of the Sunday schools were inquiring the way of life. The people mainly support their native preachers, though not unlikely to need occasional assistance. The president of the island, being a "high churchman," has several times sent a clergyman of the English establishment "to try the moveability" of the churches, but without success. Salt Cay presents a good field, but demands a reinforcement of the Mission. Inaqua is an important station, with an increasing population, at present without any means of grace except what this mission offers, but which are not adequate to the wants of the people. Mr. R. thinks the station would shortly sustain itself.

PREPARATION FOR THE GOSPEL IN WEST AFRICA.

Rev. Mr. Simpson, of the Presbyterian Mission lately established at Corisco, West Africa, in mentioning the sources of encouragement in their labors, remarks:

"There is one respect in which God has prepared this country for the gospel, which is very observable. Although the religious principle is remarkably strong in the African mind, yet their confidence in their own religion is almost entirely obliterated. There is not a native here who will not laugh at his own fetish, when you tell him that it cannot keep itself, much less keep him. Hence their minds are as it were vacated, and open to the reception of the truth.

"Not only so, but they are also prepared against the efforts of Romanism. Catholic missions have had no success here in modern times. The priests have, indeed, hung up their crosses and pictures in the houses of the people, and upon the necks of their children; but to the African these trinkets have only taken the place of the fetish, and he regards them in the same light. It is certain, too, that he conceives but little respect for the man who imitates his religion."

ROMISH MISSIONS.

The London *Missionary Register* gives a statement of the receipts and payments of the Roman Catholic Missions for 1849, by which it appears that the total receipts, including a balance from the previous year, were £142,580, and the payments £133,954, about $600,000. Of this sum £42,234 were expended in Asia, £33,621 in America, £21,892 in Europe, £16,710 in Oceanica, and £11,147 in Africa. A very large proportion of the receipts comes from France,—over one half; while the Roman States contribute £2,861, Spain £769, and Portugal £669. Strange that those nations which have enjoyed the most undiluted *blessings* of Papal rule, should manifest less zeal for the propagation of the faith than is found in Great Britain, Prussia, Holland, or Switzerland! Among other small sums we perceive sixteen pounds eight shillings received from the Burman Empire, and ten pounds seven shillings from Oceanica.

THE MISSIONARY'S JOY IN HIS WORK.

Rev. Mr. Dodd, missionary of the Am. Board of Commissioners among the Jews in Salonica, speaks of his work in terms which are worthy the consideration of those who are looking forward to the ministry of the gospel.

"Blessed be God for the privilege of preaching such a gospel! Thrice blessed is the privilege of preaching it in a foreign tongue, in a fresh, uncultivated field! I had great joy, surpassing most human joy, when I first preached it in my own language; but when I was permitted to proclaim it in a strange dialect, my exultation rose still higher. If those in our theological seminaries who excuse themselves from this work, and stifle the voice of conscience, and grieve the Spirit, (as I tried to do, but God hindered me,) could exchange places with the missionary for a little while, the difficulty would be to find reasons for staying at home; and should any be discovered, they would all be swept away as chaff by the thought of the overwhelming disparity of laborers between the most destitute portions of our own land and the foreign field."

AMERICAN BAPTIST MISSIONARY UNION.

The Board of Managers of the American Baptist Missionary Union will hold their 37th annual meeting in the meeting-house of the Bowdoin Square Baptist Church, Boston, on Tuesday, May 13th, 1851, at 10 o'clock, A. M.

M. J. RHEES, *Rec. Sec.*

Williamsburgh, Feb. 24th, 1851.

The American Baptist Missionary Union will hold its ensuing annual meeting in the meeting-house of the Bowdoin Square Baptist Church, Boston, Mass., on Thursday, the 15th of May next, at 10 o'clock, A. M. The annual sermon will be preached by Rev. William Hague, D. D., of New Jersey, or Rev. V. R. Hotchkiss, of New York, his alternate.

W. H. SHAILER, *Rec. Sec'ry.*

Brookline, March 12, 1851.

DONATIONS.

RECEIVED IN MARCH, 1851.

Maine.

Lewiston Falls, ch. 15.00

Penobscot, For. Miss. Soc., J. C. White tr., coll. at Asso. 9.20; Dixmont, 3; Garland, James Marsh 1; Plymouth Vill., Union Sab. sch. 5.98; Etna, ch. 1; Isaac Boynton 1.50; Old Town, friends of miss. 2; Passadumkeag, I. B. Cleaveland 5; Corrinna, Rev. D. Steward 2; Bangor, 1st ch., Mrs. Nickerson 3; Sab. sch., to sup. a child in Assam Orph. school named Howard Malcom Trask, 12.60; 2d ch. 57.02 103.30

Piscataquis Asso., Rev. M. J. Follett tr., Foxcroft and Dover Vill., ch. 13; Abbott, ch. 1.65 14.65

Baring, ch. 50; Eastport, Washington St. ch. 46.94; Lubec, 2d ch. 3.06, to cons. Gilman D. King L. M., 100.00

Saco, ch., to cons. David Tuxbury L. M., 112.75

Farmington, Rev. Charles Miller 7.00

Green, Cyrus Case 5; Sundry individuals 4 9.00

Dexter, Levi Morrill 10.00

Liberty, "Haswell Miss'y Soc." 4.00

Camden, 2d ch. 11.35; Ephraim Wood 5.15; Hiram Bass 1 17.50

Damariscotta, ch., Rufus Fly tr., 175.00

Buxton, "a gift from a few friends" 12.00

East Harrington, ch. 14; Rev. Robert Cole 5; Mrs. Hannah F. Cole 5 24.00

Richmond, E. M. Avery 5.00

Waterborough, 1st ch. 5.00

China, Rev. B. F. Shaw 7.00

Yarmouth, ch. and soc. 76.12; Ladies' Benev. Miss. Soc. 21.88; Sab. sch. 2, to cons. Lewis Whitney L. M., 100.00

Hancock Asso., D. Morgan tr., Sedgwick, 1st. ch., John Means, to cons. himself L. M., 100.00

do. do. do. do. do. Sedgwick, James Costin 20 cts.; W. Millican 25 cts.; Geo. M. Sargent 25 cts.; Samuel Jordan 1.50; Ellsworth, ———— 2; East Trenton, ch. 10; Mariaville, ch. 10; Waltham, ch. 6; Rev. C. C. Long 5; per Rev. J. Wilson, agent, 35.20

Waldo Asso., D. Merrill tr., China, 1st ch., Rev. F. Merriam 5; Ebenezer Shaw 10; Liberty, ch. 1; per Rev. J. W., agent, 18.00

Lincoln Asso., A. Perkins tr., Rockland, ch. 28.08; John Wakefield 10; William Pendleton 3; H. Morse 2; Dea. Gregory 3; per Rev. J. W., agent, 46.08

Damariscotta Asso., B. D. Plummer tr., Alna and Newcastle, ch., per Rev. J. W., agent, 3.50

Cumberland, Asso., J. Chandler tr., New Gloucester, ch. 21.51; Cape Elizabeth, Mrs. Abigail Cobb 3; Portland, 1st ch. and soc. 261.18; Sab. sch. 64.87; Bur. Miss. Soc. 82.50; J. K. Morse 3; J. Chandler 3 45, to cons. Thomas Stallard, John Harris, William C. Robinson, Elizabeth Haynes L. M.; Free St. ch. and soc. 5.25; Sab. sch., for Assam Orph. school, 25, to cons. Josiah Pierce, Rev. Samuel E. Brown, Phineas Barnes and Virgil Griswold L. M.; Harpswell, ch. 2.66; Turner, B. Trague 1; R. Trague 50 cts.; per Rev. N. Butler, agent, 993.67

Calais, Vill. ch., mon. con., to cons. Elijah Stearns L. M., 100.00
Meddybemps, ch. 3.00
Topsham, ch. 35; East Livermore, ch. 5 40.00
2,060.65

New Hampshire.

Richmond, Anna C. Bullock 1.00
Bradford, Benjamin Smith, to cons. Rev. John Peacock and Rev. S. L. Elliott, L. M., 200.00
Keene, ch. 8; East Washington, ch. 2 10.00
N. Hampshire State Conv., J. A. Gault tr., 50.00
Nashua and Nashville, ch., to cons. Solomon R. Bullard L. M., 100.00
New Hampton, ch. 12.00
Rindge, Mrs. A. W. Abbott, per Rev. N. Butler, agent, 2.50
Exeter, ch., mon. con. 5; a friend 5 10.00
Hampton Falls, ch. 10.00
Fisherville, ch. mon. con., 32.68; S. sch. (of which 9 is for sup. of a child named "Wrought" in the care of Miss Morse, Siam,) 18.50 51.18
Concord, ch. 50.00
Milford, ch. 32.23; Cornish, ch. 36; New London, ch. 58.50; Peterboro', ch. 4.50; Masonville, ch. 5.25; Sanbornton and Meredith, 2d ch., Rev. O. Barron 5; Meredith Vill., ch., Rev. Phineas Richardson 1; Sanbornton, 2d ch. 50.25; Northwood, ch. 43.32; Deerfield, ch. 5.97; South Hampton, ch. 24.38; Great Falls, ch. 20; Newton, ch. 15.50; Brentwood, ch. 15; Claremont, ch. 37; per Rev. J. Wilson, agent, 353.90
850.58

Vermont.

Windsor, ch. mon. con. 41.75; S. N. King 10 51.75
Hinesburg, ch. 25.00
Townshend, "Fem. Benev. Sewing Soc." 30.00
Colchester, ch. 4.00
Felchville, ch. 4.50; Perkinsville, Rev. L. Sherwin 50 cts.; Mrs. Salome F. Dunbar 1; John Dunbar 1 7.00
Rutland, ch., a few individuals, (of which 25 is from Samuel Griggs for Assam Orph. Sch.) to cons. Amasa Pooler L. M., 100.00
Mt. Holly, Harvey White 10; Rev. R. M. Ely 5; Mrs. Lucy S. Packer 5 20.00
Ira, ch. and soc. 20.00
Burlington, ch. mon. con. 15.00
Manchester, ch. and soc. 10.25; S. sch. 75 cts.; Loring Dean 2 13.00
Derby, ch. 7; Wheelock, Lucy Sullaway 3 10.00
Vt. Bap. State Conv., S. L. Armington tr., viz., Brattleboro', ch. 20; S. sch. 20; North Bennington, ch. 35; J. Draper 25; Shaftsbury, ch. 25: per Rev. J. F. Wilcox, agent, 125.00
420.75

Massachusetts.

Amherst, ch. mon. con. 10.00
Charlemont, ch., for Assam Mission, 9.00
Lynn, Jonathan Bachellor 400.00
Lowell, 1st ch., Fem. For. Miss. Soc., to cons. Mrs. Abigail Puffer L. M., 100; Otis H. Morrill's S. sch. class, for sup. of a boy in Assam Orph. sch. named Otis H. Morrill, 25 125.00
Framingham, ch. and cong. 105; weekly con. 19; E. B. P. 5; Mrs. Abby A. Clark, for the Karen Miss., 5 134.00
Westboro', Mrs. L. P. Cushing, for sup. of a lad in Karen Normal sch., named Joseph Parker, 5.00
South Reading, ch. and soc., to cons. David Smith L. M. 100.00
Sterling, ch. 10.00
Bolton, ch. 15.85; S. sch. 6.15 22.00
Methuen, ch., to cons. Mrs. J. S. Howe L. M., 100.00
Chesterfield, ch. 25.00
Worcester, Isaac Davis, to cons. Mrs. Ellen T. H. Putnam L. M., 100.00
do. Pleasant St. ch., F. H. Putnam tr., 58.00
West Townsend, ch. 20.00
Marshfield, North ch. mon. con. 6.00
Three Rivers, Elisha Burr, to cons. Jonathan Burr L. M., 100.00
Dorchester, 1st ch., to cons. Mrs. Bathsheba M. Flinn L. M., 100.25
Watertown, J. Stone 5 00
Boston, E. D. Everett 5.00
do. Tremont St. ch., Timothy Gilbert, for sup. of Miss M. S. Shaw of Assam Miss., 125.00
do. Charles St. S. sch. Miss. Soc., to cons. Miss Mellicent H. Hall L. M., 100.00
do. Bowdoin Sq. Board Benev. Oper., William C. Reed tr, 100.00
do. Baldwin Place ch. 230.00
do. 1st ch. 100.00
do. Milton S. sch., for sup. of Reuben N. Houghton in Burman sch. at Maulmain, 25.00
do. South ch., (of which 25 is from Mrs. Eunice Safford to sup. a child in Assam Orph. sch. named William Judson Safford,) 800.00
do. Winthrop ch. 28.71
do. Rowe St. ch. mon. con. 273.60; Sab. sch. Fem. Miss. Soc. 18; annual coll. 1,276.81 1,568.41
Newton, 1st ch. mon. con.

and other donations 72.23; Coll. 19.46; Dea. Eddy 5; Rev. S. F. Smith 25; a friend 15 136.69
Chelsea, ch., Southworth Bryant tr., to cons. Aaron Blake L. M., 100; S. sch., for sup. of a child under the care of Mr. Bronson, 25 125.00
Littleton, ch. mon. con. 16 64
Southboro', ch. 8.50
Kingston, ch. 35.00
Sudbury, L. Goodenough 5.00
Haverhill, 1st ch. 400.00
Charlestown, 1st ch., Judson Miss. Soc., for sup. of a child at Sibsagor in charge of Mrs. Cutter, named Emily Waldo, 25.00
Cambridge, 1st ch. 470.75
Ware Vill., ch. 15.00
Seekonk, ch. 77.58; North Attleboro', ch. 19; New Bedford, 1st ch. 208.57; to cons. J. S. Whittemore L. M., Mrs. John A. Parker, to cons. herself L. M., 100.00 405.15
Salem, 1st ch. and soc., M. Shepard tr., (of which 25 is for the Assam Orph. sch.) 825.53; Rev. Mr. Mills' Catechism class, for Assam Orph. sch., 11.12; to cons. Rev. Augustus Bolles, Rev. Myron M. Dean, Rev. F. A. Willard, Rev. P. R. Russell, Rev. F. E. Cleaves, Rev. N. J. Pinkham, Rev. Z. P. Wilds and Hervey Upham, L. M., 836.65
do. 2d ch. and soc., Nathan Putnam tr., to cons. Thos. Perkins Pingree L. M., 167.00
North Bridgewater, ch. mon. con. 15.00
Roxbury, Dudley St. ch., Kendall Brooks tr., 625; S. sch., to cons. George Brooks L. M. and to sup. Ko A Bak at Hong Kong, 100 725.00
Manchester, ch. 16.00
North Adams, ch. and soc., to cons. Samuel Ingalls L. M., 100.00
Middleboro', Central ch. (of which 100 is from George Ward to cons. Rev. Ephraim Ward, Jr., L. M.) 212.74
Taunton, Green, ch. 100.00
Southwick, Alfred Gates 3.00
Lincoln, Mrs. Cyrus Smith 5.00
West Wrentham, ch. and cong. 20.00
Boston North Asso., viz., Malden Bap. Circle, for sup. of Nat. Karen teacher, 50; East Boston, Winthrop ch. 15; per Rev. N. Butler, agent, 65.00
Old Colony Asso., viz., Abington, ch. 20.25; Middleboro', Mrs. M. H. Robinson 1; Hanover, John Collamore 5; per Rev. N. B. agt., 26.25
Wachusett Asso., L. A. Robinson tr., viz., Winchendon, W. N. White 5; Mrs. Matilda White 2; Mrs. Julia D. White 1; South Gardner, ch. 10; West Boylston, ch. 18; E. Lovell 3.25; Mrs. D. G. Lovell 3.25; E. Lovell 52 cts.; H. Lovell 52 cts.; A. Lovell 12 cts.; F. Lovell 12 cts.; J. Walker 3; Barre, ch. 11.93; Holden, Rev. J. T. Tilton 5; Fitchburg, ch., to cons. John Parkhurst L. M., 102.50; per Rev. N. B. agt., 166.21
Worcester Asso., M. Jacobs tr., viz., Ashland, Rev. J. E. Forbush 2; Leicester, Rev. M. Harrington 1; per Rev. N. B., agt., 3.00
Rochester, North ch. 71.28
Fall River, 1st ch., Cook Borden tr., (of which 40 is from the Mee Shwayee Soc. of the Sab. sch., for the benefit of the Moopoon sch. Maulmain,) to cons. Walter Paine, 3d, and Eudora S. Borden L. M., 473.50
West Medway, ch. 16.00
South Hanson, ch. and soc. 21.00
Shelburne Falls, ch. and soc., J. B. Bardwell tr., mon. con. 15.00
Belchertown, ch. 50.00
Brookline, ch. and soc. 378; Ladies' sub. 92; S. sch., for sup. of Indian child in Miss Morse's sch., 30 500.00
Hampden Co. Miss. Soc., J. E. Taylor tr., viz., Chesterfield, ch. 29; Southwick, ch. 17.49; a friend 2; Martha E. Gates 20 cts.; Henry E. Gates 15 cts.; Westfield, Central ch. 5.42; 2d ch. 20.25; Cummington, ch. 2.10; Northampton, ch. 20; Enos Boyd 2; Agawam, ch. 39.09; Jesse Todd 25; Chicopee, 1st ch. 131; Holyoke, 2d ch. 45; Springfield, 1st ch. (of which 25 is from the S. sch., for sup. of a Karen boy named M. G. Clarke,) 201.37 540.07
Malden, ch. 50.06; mon. con. 24 74.06
Woburn, ch., John D. Tidd tr., 100.00
——10,375.86

Rhode Island.

Slatersville, R. B. Chapman 25; N K. Weaver 12; Isaac Tabor 5 42.00
Wickford, ch. 100; North Kingston 2.75; Pawtucket, High St. ch 5.87; Valley Falls, ch. 14.70; Bristol, ch. 22; per Rev. J. M. Haswell, 145.32
Providence, Perry Davis, to cons. Rev. George R. Darrow L. M., 100.00
Newport, 2d ch. S. sch.,

Benj. H. Rhoades [supt., (of which 13 is for sup. of Alonzo Leland at Nowgong and 50 for sup. of two girls, Betsey Stevens and Elizabeth Choules, at Gowahatti,) 63.00

Rhode Island State Conv., V. J. Bates tr., viz., Westerly, 1st ch. 22.37; mon. con. 31.18; Ladies' For. Miss. Soc., for sup. of a nat. preacher, 40; Lottery Vill., mon. con. 12, to cons. Rev. Nicholas H. Matteson L. M.; Rhode Island Bap. Sab. Sch. Asso., G. B. Jastram tr., to cons. Benj. W. Ham and Jacob Sanders L. M., 200; Providence, 1st ch. 732; mon. con. 282.99; Mrs. Martha Rice 2; a friend of miss. 10; Ladies' For. Miss. Soc., Mrs. Sarah N. Bolles tr., 2.25; Young Ladies' For. Miss. Soc., Miss Hannah P. Daniels tr., 44.50; Pine St. ch., J. B. Hartwell tr., to cons. Joseph Burrows, Jr. L. M., 100; Ladies' Miss. Soc., Mrs. James Brown tr., to cons. Mrs. Samuel W. Field L. M., 103.20; 4th ch., Gorham Thurber tr., to cons. Alexander Burgess L. M., 100.00; Fem. For. Miss. Soc., Miss H. Peck tr., 53; 8th ch. 30; Central Falls, ch. 56; Fruit Hill, ch., B. A. Whipple tr., mon. con. 7.76; North Kingston, 1st ch. mon. con. 6, to cons. Cyrel Bapcock and Rev. Warren Lincoln L. M., 1,835.25

——— 2,185.57

Connecticut.

Brookfield, ch. 8; North Colebrook, ch. 10 18.00

Bridgeport, ch. (of which 25 is for the Assam Orph. sch.,) to cons. Rosswell Whitney L. M., 130.00

Norwich, Rev. J. M. Coley 5.00

Conn. Bap. Conv., Wareham Griswold tr., (of which 300 is from the 2d ch. Suffield,) 851.00

do. do. do. viz., New London, 1st ch. 70.63; Huntington St. ch. 73; O. B. Matthews 2; E. D. Ames 5; P. D. Irish 20; East Lyme, 1st ch. 1.59; 2d ch. 28; Calvin S. Manwarring, to sup. a boy in Assam Orph. sch. named Calvin S. Manwarring, 25; North Stonington, 3d ch. 15; Groton, 2d ch., to cons. Rev. G. W. Munger L. M., 100; Groton Bank, ch. 7; Portersville, Rev. E. Denison 3; Suffield, W. S. Pomeroy 3.88; Noank, ch. 2; Danbury, 2d ch. mon. con. 31.50; W. Montgomery, to cons. S. B. Montgomery L. M., 100; per Rev. J. F. Wilcox, agent, 487.60

——— 1,491.60

New York.

Amsterdam, ch. 27.00

Buffalo Asso., D. Williams tr., Buffalo, Washington St. ch., to cons. George Jones and William A. Coots L. M., 200; Niagara Sq. ch., Rev. C. P. Sheldon, for sup. of a child in Assam, 25; S. sch., to sup. a child in Mrs. Stoddard's sch. in Assam, 25 250.00

do. do. Buffalo, Niagara Sq. ch. 10; Springville, ch. 17.25; Strykerville, ch. 8; less amount advanced by treasurer in Dec. 5.87; per Rev. S. M. Osgood, agent, 29.38

Genesee Asso., S. Chapman tr., Warsaw, Theron Fisk, to cons. himself L. M., 100; Middlebury, 1st ch., to cons. Rufus Main L. M., 100; S. sch., for Assam Orph. sch., 10; Leroy, ch. (of which 40 is from Mrs. J. B. Van Husen,) 100; Pavilion, ch. 17.40; Batavia, ch. 8; Attica, ch. 6.84; Lagrange, Mrs. Clark 1; per Rev. S. M. O., agt., 343.24

Cattaraugus Asso., Rushford, ch. 50.00

Livingston Asso., East Avon, ch. 43; E. Groveland, Chs. Clapp 5; York, Mary E. Smith 8 cts.; a friend 2; per Rev. S. M. O., agt., 50.08

Genesee River Asso., Pike, ch. 33.82; Rev. R. Sabin 1; Portageville, ch. 1; Castile, Rev. J. and Mrs. Halsted 2; per Rev. S. M. O., agt., 37.82

Yates Asso., Branchport, ch. 1.50; Penn Yan, ch. 21.63; Plattsburg Vill., ch. 41.60; Pultney, 2d ch. 6; Conhocton, ch. 70 cts.; Coll. at Asso., 8.62; per Rev. S. M. O., agt., 80.05

Harmony Asso., J. B. Burrows tr., Harmony, ch. 28.95; for Assam Orph. sch., 41.50; S. sch. for do., 2.50; D. G. Powers, for do. 1; Busti, ch. 17.24; Rev. F. Kidder 2 26; O. Stoddard 1; North East, ch. 3.93; N. Thomas 1.75; Ripley Centre, ch. 9.52; Sherman, ch. (of which 2.50 is for Assam Orph. sch.,) 7.22; Watsbury, ch. 1.69; West Portland, ch. 8.22; Frewsburg, ch. 9.94; Jamestown, ch. 10; Ashville, ch. 9 68, (of which 1 is for Assam Orph. sch.;) S. sch. children, for do., 1.36; Carroll, ch. 1.50; Mayville, ch. 7.75, (of which 2.50 is for Assam Orph. sch.;) Cly-

mer, ch. 29.88; Rev. L. S. Stowell 1; Coll. at Asso. 3.86; to cons. Rev. Ira J. Stoddard and Rev. Lucian S. Stowell L. M.; per Rev. S. M. O., agt., 201.75

Ontario Asso., T. Ottley tr., Manchester, ch. (of which 50 is from Peleg Redfield,) for bible in Burmah and to cons. Peleg Redfield L. M., 102.67; Gorham, ch. 7; Canandaigua, Prof. George Wilson 15; 1st ch. 4.20; Naples, ch. 16.43; E. Hurlburt 2; Bethel, ch. 61.37; S. sch. 5.07; Benton, ch. 61.01; Fem. Juv. Mite Soc. 2.63; Middlesex, ch. 11.02; Vienna, ch. 17; Geneva, 1st ch. 43.51; Thomas Smith 3; Bristol, ch. 10; East Bloomfield, B. Bradley 10; Vienna, Rev. L. Davis 1; Phelps, 1st ch. 12.36; 2d ch. 9.06; Seneca Falls, J. Sanderson 2; Dea. Morehouse 1; A. Sheridan 1; Junius and Tyre, ch. 15, to cons. Rev. Samuel W. Titus, Richard Sealy and Rev. George Mead L. M., per Rev. S. M. O., agt., 413.33

Wayne Asso., J. McCarn tr., Macedon, ch. 31; Williamson, ch. 4; Sodus, 1st ch. 3; Rev. A. N. Jones 50 cts.; 2d ch. 1.25; Palmyra, ch. 61; Walworth, 1st ch. 6.05; Ontario, ch. 7.62; Fem. Miss. Soc., for sup. of Mrs. Wade, 6.75; Marion, ch. 8; Lockville, ch. 8.50; Lyon, ch. 14; E. C. Crosby 25 cts.; East Walworth, N. G. Lush 1; to cons. Solomon Spear L. M., per Rev. S. M. O., agt., 152.92

Niagara Asso., H. Flaggler tr., Wilson, ch. 16.78; Lockport, Mrs. L. Cross 50 cts.; Newfane, ch. 14.11; Hartland, ch. 9.52; Royalton, ch. 3.59; Porter, ch. 2.04; Mr. Ryan 25 cts.; West Somerset, ch. 6; per Rev. S. M. O., agent, 52.79

Orleans Asso., B. Farr tr., Albion, ch., to cons. Levi Warner L. M., 100.13; Carlton, ch. 1; Holly, Rev. A. Handy 1; a friend 5; Gains and Murray, ch., Mr. Dibble 1; Yates, ch. 81.50; advanced by treasurer of Asso. 10.63, to cons. E. Bowen, M. D., L. M., per Rev. S. M. O., agt., 200.26

Erie Asso., coll. at ministers' meeting, Delouti, 13.05; Forestville, ch., (with two bed quilts from Sewing soc. for Mrs. Bronson and Mrs. Stoddard,) 25.20; Pomfret, 1st ch. 118; to cons. Joel R. Baker L. M.; Fredonia, Jonah Moore 2; Cherry Creek, ch. 3.72; Clean Creek, ch. 4.44; G. A. Bemis 6 cts.; Mrs. Emily Allen 25 cts.; Ellery, ch. 5.13; Perrysburg, 1st ch. 5; Randolph, ch. 1; Machias, Mrs. Sarah Robinson 50 cts.; Stockton, ch. 10.31; less counterfeit bill 3; per Rev. S. M. O., agt., 185.66

Seneca Asso., J. McLallan tr., Ithica, 1st ch., to cons. Theophilus Drake L. M., 100; Berean, ch., Fem. Miss. Soc., to sup. a child in Assam Orph. sch., 25; Romulus, ch. 62.03; Peach Orchard, ch. 20; Danby, ch. 3.50; Farmerville, ch. 16; Fem. Karen soc. 13.62; S. sch. 7.25; Covert, ch. 6.37; Mecklenburg, ch. 26.13; Trumansburg, Eliza McLallan 50 cts.; Hector, 1st ch. 19.60; to cons. Joseph H. Hunt L. M., per Rev. S. M. O., agt., 300.00

Monroe Asso., W. N. Sage tr., Rochester, 1st ch., S. sch., for sup. of Justin A. and Jane A. Smith in Assam Orph. sch., 40; for sup. of a nat. preacher among the Cherokees, 17.62; A. R. Pritchard's class, for do., 42.28; to cons. Myron Strong L. M., per Rev. S. M. O., agt., 100.00

Cayuga Asso., Sterling, ch., per Rev. S. M. O., agt., 5.00

do. do. Auburn, ch. 88: Jordan, ch. 47; Throopsville, ch. 1.75; Sennett, ch. 21.87; Fem. Miss. Soc. 20.63; Fleming, Fem. Miss. Soc. 12; Sempronius, ch. 7; Montezuma, ch. 12; Springport, ch. 6; Venice, 12.50; Coll. at Asso. 29.50; to cons. Rev. Charles E. Elliott and Mrs. Sarah W. E. Webb L. M., per Rev. A. Bennett, agent, 258.25

Onondaga Asso., (of which 100 is from Augustus Tremain of Fayetteville, to cons. himself L. M., and 5 from Rev. P. Witt of Baldwinville for German Miss.,) to cons. Rev. Horatio Warner, Rev. S. Gardner, Rev. A. H. Trow and Rev. C. R. Negus L. M., per Rev. A. B., agt., 508.09

Mrs. Abigail Hand 5; Elnathan Winans 5; Mrs. Sarah A. Marshall 50 cts.; a friend of miss. 1; Cortland Academy, Miss. Soc. 25; Mrs. Martha Green 1; per Rev. A. B., agt., 37.50

Cortland Asso., G. D. Chollar tr., 75 cts.; Milan, ch. 1; Fem. Mite Soc. 5; Summerhill, ch. 50 cts.; McGrawville, ch. 17.58; Juv.

Soc. 2.62; Solon, ch. 6.50; Groton, ch. and cong. 21.88; Fem. Benev. Soc. 18.68; A. Atwood and wife 4; Homer, ch. 127.60; friends 25 cts.; Etna, ch. 14.10; Lansing and Groton, ch. 14; Truxton, ch. 45; Truxton and Fabius, 5; McLean, ch. 10.24; Sempronius, D. Brown 2; J. Davis 1; Virgil, ch. 20; Homer and Cortlandville, Juv. Soc. 40; Cortlandville, 18.75; Coll. at Asso., 4.86; to cons. Jared Babcock, Rev. D. P. Maryott and James Williams L. M., per Rev. A. B., agt., 380.81

Dundee, ch. 25; Mrs. C. M. C. 10; Rev. J. R. Burdick 1; Mrs. Ann M. Burdick 1; Owego, ch. 100; per Rev. A. B., agt., 137.00

Broome and Tioga Asso., W. P. Raymond tr., 6; Binghampton, ch. 58; S. sch. 5.69; Barker and Chenango, ch. 19.50; Caroline, 1st ch. 13.05; Owego Creek, ch. 7.50; Tioga and Barton, 2; Lysle, 1st ch. 7.16; Union, ch. 15.50; Berkshire and Caroline, ch. 3; Mr. Wilsey 1; Coll. at Asso. 11.44; per. Rev. A. B., agt., 149.84

Norwich Vill., ch. (of which 15 is for Assam miss.,) to cons. Rev. Roswell R. Prentice, Mrs. E. R. K. Knapp and Mrs. Mary C. Stone L. M., per Rev. A. B., agt., 300.00

Chenango Asso., Bainbridge, 2d ch., for sup. of Mr. and Mrs. Knapp, 6; Sherburne, ch. 7.39; S. sch. 4.14; Coventry, ch. 20; S. sch. 8.11; Coventry and Green, ch. 19.78; Plymouth, ch. 20; Pitcher, ch. 27.80; Fayette, ch. 21.13; McDonough, ch. 22.41; Oxford, ch. 26; Sewing Soc. 9; Smithville, ch. 5; S. sch. 6.18; Guilford, 2d ch. 10.27; South New Berlin, ch. 6; Preston, ch. 6; Nathaniel Purdy 1; to cons. Rev. N. Crandall and Rev. R. L. Warriner L. M., per Rev. A. B., agt., 226.21

Madison Asso., W. Coolidge tr., Brookfield, 2d ch. 21.50; Cazenovia, Vill. ch. 68.56; Chittenango, ch. 8.16; Mrs. R. Skelden 5; Morris, Vill. ch. 30; Eaton, ch. 81.69; Fenner, ch. 19.06; Hamilton, 1st ch., to cons. C. Payne L. M., 116.75; 2d ch. 3.62; Lebanon, ch. 14.17; Lenox, ch. 10.26; Madison, ch. 30; Stockbridge, ch. 8; J. Swan 2; A. S. Coe 1; Mrs. Stafford 1; Georgetown, ch. 8.12; Delphi, ch. 25.25; Mrs. Lucy Parshall 25 cts.; Benjamin J. Haight 30; Mrs. Susan Waters 1; Pitman Cook 1; Milford, ch. 2.79; Portlandville, 1st ch. 1.40; per Rev. H. A. Smith, agt., 490.58

Worcester Asso., Summit, 1st ch. 4.50; Westford, ch. 10; Westville, ch. 15.05; Leesville, ch. 16; per H. A. S., agt., 45.55

Otsego Asso., Springfield, ch., per Rev. H. A. S., agt., 5.00

S. W. Langley 50 cts.; D. Loomis 25 cts. 75

Gloversville, ch. 50; a friend of miss. 5; Fem. Karen Miss. Soc., for sup. of a nat. preacher, 35; two sons of Mr. Hellwig 3 93.00

Catskill, ch. 50.00

Wilson, ch. (of which 25 are mon. mite colls.), 30; Curtis Pettit, to cons. himself L. M., 100 130.00

Eaton, Rev. D. Putnam 2.00

Pine Plains, ch. 9.23

Manlius, ch. 2.50; S. sch., for Assam Orph. sch., 1.50 4.00

Shelby, Rev. William Putnam 1.00

Hoosick Falls, Miss Polly D. Joslin 3; Mrs. Angeline Curtis 3 6.00

Elbridge, ch., to cons. Lemuel Crossman L. M., 100.00

Copenhagen and Harrisburg, chs. 32.00

Watertown, ch. (of which 9 is from the S. sch., for Assam Orph. sch.,) 30.00

Shawanoe, John Hills 5; Alvin Chapin 7 12.00

Hamilton, M. Weed 5.00

Brooklyn, 1st ch. 232; Young Men's Miss. Soc. 80, (of which 30 is for sup. of Mr. Jewett at Nellore,) to cons. Mrs. James L. Hodge, Isaac P. Williams and Elijah Lewis Jr. L. M., 312.00

do. Pierrepont St. ch. 488.20; Fem. Miss. Soc., Mrs. Jane Tiebout tr., 37 525.20

do. Strong Place ch., to cons. Electus B. Litchfield, Abraham C. Burke, William M. Price and Albert B. Capwell L. M., 432.62

do. Central ch., to cons. Miss Sarah Butler L. M., 200; S. sch., George W. Bleecker tr., (of which 50 is to sup. two children under charge of Mr. Kincaid, named John Wesley Sarles and Cornelia Sarles,) to cons. Thomas B. Smith L. M., 100 300.00

New York City, 1st ch., For. Miss. Soc., to cons. Mrs. Mary J. Buel, Rev. James Belcher, James Farquharson, Aaron B. Clarke, John B. Durbrow, Theo. Clarke L. M., 600.00

do. do. do., Oliver St. ch. 2,500.00
do. do. do., Tabernacle ch. 292.70; Fem. Miss. Soc. 157.29; Robert Colgate 100; Samuel Colgate 100; William Colgate 50; to cons. John Love and Henry B. Dyer L. M., 609.99
do. do. do. German ch., a member, 3.00
do. do. do. 16th ch., to cons. Francis S. Miner L. M., 140.00
do. do. do. Norfolk St. ch. 32.56
do. do. do. Sixth st. ch. 111.57
do. do. do. Berean ch., Fem. Miss. Soc., Mrs. S. Stone tr., to cons. John I. Griffith L. M., 100.00
Cazenovia, ch. 90; S. sch. 5 95.00
Colesville, ch. 5.00
Williamsburg, 1st ch. John B. Colman tr., to cons. Thomas J. Vansant, Frederick D. Tucker, John B. Colman, Mrs. Mary Adams, Mrs. Mary Houghton L. M., 500.00
Syracuse, 1st ch., (of which 25 is from S. sch. for Karen schools,) 100.00
Sardinia, ch. 10.00
Waterford, Mrs. E. M. Rathbone 50.00
Lockport, ch. 34; Ladies' Sewing Soc. 100, to cons. Charles A. Morse L. M., 134.00
Oneida Asso., E. Palmer tr., Utica, Broad St. ch., Young People's Miss. Soc. 67; Oneida, J. Brown 5; E. Baldwin 3 75.00
Turin, Mrs. E. H. Ragan 20; Mrs. M. Higby 10; Royalton, W. H. Dewey 10; Mrs. M. Harland 5 45.00
St. Lawrence Miss. Conv., M. G. Peck tr., 15.00
Hudson, ch. 58.00
Galway, 2d ch. and soc. 8.25; mon. con. 9.25; Penny a week Soc. 6.70; Mite Soc. 12.41; Clifton Park, ch. and soc. 41.28; Schenectady, ch. and soc. 24; Burnt Hills, 25; Ballston Spa, (of which 38.11 is from the females for sup. of a nat. preacher,) 138.11, to cons. Alonzo J. Chadsey, M. D., and Rev. William C. Phillips L. M., 265.00
Staten Island, North ch. 19; 1st ch. 12.50; Mrs. Lucy Bushnell 2.50 34.00
Yorktown, ch. 5.00
Black River Asso., D. Griffin tr., 91.45
Albany, 1st ch., to cons. Edward James L. M., 100; North Pearl St. ch. and cong., to cons. William Adams, Hamilton Harris, Rufus G. Beardsley, H. R. Hoffman and Mrs. Ann Sheldon L. M., 522.08; John F. Rathbone, to cons. himself, Miss Mary A. Rathbone, Frank W. Rathbone, Miss Marion Rathbone and Miss Lucy Rathbone L. M., 500; E. Z. McIntosh, to cons. himself L. M., 100; South Pearl St. ch. 18; Dover, 2d ch., to cons. J. Mabbett L. M., 103.45; Amenia, Mrs. A. Paine 5; Newburg, ch. 12; S. sch. 8; Franklindale, ch. 5; North East, ch. 28.26; Stanford, Mrs. S. Canfield 10; Miss M. H. Canfield, deceased, 10; Miss S. B. Canfield 5; a lady 50 cts.; Athens, J. Orsor 2; West Greenwich, ch. 5; Stillwater, Rev. I. Keach 5; Kingston. ch. 16.63; Troy, 1st ch., Fem. Bur. Miss. Soc. 100; S. sch. Miss. Soc. 70; Young Men's Miss. Soc. 30; North ch. 110.02; mon. con. 65.19; Fem. Miss. Soc. 50; S. sch. 6; West Troy, ch. 50; Otto, Mrs. L. Bradley 2.50, per Rev. J. F. Wilcox, agent, 1,939.63 ——— 14,672.11

New Jersey.

Rahway, ch. 71.00
New Brunswick, Youths' For. Miss Soc., S. F. Randolph tr., 100.00
Caldwell and Bloomfield, ch. 6.00
Cape Island, ch. 10; Cape May, 1st ch. 6; Bethlehem, ch. 11; Cohansey, ch. 3.25; Blackwoodstown, ch. 9.20; Jacobstown, ch. 1; Lambertville, ch. 1; Allowaystown, ch. 6; per Rev. T. Swaim, agent, 47.45
Somerville, ch. 100.00
Plainfield, 1st ch. 102; S. sch. Miss. Soc., for Peguan schools, 35; Juv. Sewing Soc., for sup. of a Karen teacher, 13 150.00
do., 2d ch. 100.00
Penn's Neck, ch. 30.06
Newark, 1st ch., (of which 100 is from D. M. Wilson, to cons. Miss Julia Wilson L. M.,) 206.16; South ch., D. C. Whitman tr., 206.16 412.32
Hoboken, ch., S. R. Syms tr., to cons. William Henry Harrison L. M., 100.00 ——— 1,116.83

Pennsylvania.

Holmesburg, ch. 13.88; Chesnut Hill, ch., Miss. Soc. 10; Lower Merion, ch. 40; Great Valley, ch. 35; Upland, Elizabeth Crozer's Sab. sch. class 1.50; per Rev. B. R. Loxley, 100.38
Philadelphia, 1st ch. 150.36; Fem. Miss. Soc., Mary Hallman tr., "for sup. of two children in Assam Orph. sch. named Ann Rhees and Mary Hallman,

making the 4th instalment for the latter and the 3d for the former pupils," 50; for the Normal sch. at Maulmain, lately under charge of Mrs. Binney, "for sup. of six scholars named Thomas Wattson, Mary B. Wattson, Mary Weatherly, Hannah Mitchell, making their 2d instalment, Matthias Seddinger and Mary Hallman, making their 1st instalment" 72; for sup. of Samuel J. Smith, Bangkok, and to cons. Samuel H. Clarke L. M., 127 64; Sab. sch. male dept. For. Miss. Soc., Edwin Hall tr., 113.78 513.78

do. Spruce St. ch. 83.51; mon. con. 42.47; William Bucknell Jr., to cons. Mrs. Harriet M. Bucknell L. M., 100 225.98

do. "Caroline and her Father," 3.50

do. Chesnut St. Fem. Seminary, for books for Greek females, 16.00

do. 10th ch. 25.00

do. 11th ch. Miss. Soc., Mrs. Van Dusen tr., 100.00

West Philadelphia, 1st ch., Youths' Miss. Soc. of S. sch., Charles R. Keen tr., (of which 50 is for sup. of 2 children in Assam Orph. sch.,) to cons. John C. Allen L. M., 100.00

Pine Grove, ch. and soc. 11.00

Pittsburg, 1st ch., Juv. Miss. Soc., Edw. D. Jones Pres. (of which 1.50 is from class No. 3 in S. sch.) 11.50

do. Berean, ch., Ladies' Sewing Society, to cons. Rev. William John Pettigrew L. M., 100; Miss. Soc. 37 137.00

Shirleysburg, ch., William B. Leas tr., 15.00

Eaton, ch. 11; McKeesport, ch. 15 26.00

Erie, ch. mon. con., per Rev. S. M. Osgood, agent, 10.00

Great Valley, ch. 43.85; Phœnixville, ch. 10.19; Norristown, B. F. Hancock 2.50; Bridgeport, ch. 7.65; Balligomingo, ch. 32; Chesnut Hill, ch. 16.70; Marcus Hook, ch. 13; West Chester, ch. 39.15; Vincent, ch. 11.22; Lower Providence, T. Morgan 1.50; West Kensington, ch. 7.84; Philadelphia, 2d ch. 17 70; 3d ch., to cons. John R. Ball L. M., 100; Rev. William Parker 5; 10th ch. 325; Blockley, ch. 36.50, per Rev. T. Swaim, agent, 669.80

Reading, ch. mon. con. 10; S. sch. 20 30.00

1,994.94

Ohio.

Elyria, ch., H. E. Mussey tr., 20.38

Kingsville, ch. 20.64; S. sch. 2.56; Fem. Bible class 80 cts. 24.00

Akron, ch. 172.93; Warren, G. C. Griswold 25; Brimfield, Mr. Barbour 3, to cons. G. C. Griswold and J. W. McMillen L. M. 200.93

Ohio Bap. For. Miss. Soc., Rev. O. Allen tr., Cesars Creek Asso., viz., Cesars Creek, ch. 5; East Fork Asso., viz., Cheviot, Bethel ch. 81.40; Huron Asso., viz., Norwalk, ch. 11.56; Berlin, ch. 10; Lorain Asso., viz., Birmingham, ch. 1.50; Maumee Asso., a lady 1; Mad River Asso., viz., Fairmount, Henry Jackson 10; Elizabeth Jackson 10; New Carlisle, Rev. W. S. Roberts 2.15; Meigs Creek Asso., viz., Newport, ch. 21; Goodhope, ch. 3.30; Mohecan Asso., viz., Greentown, ch. 5; Portage Asso., viz., Garrettsville, ch. 11.50; Strait Creek Asso., viz., New Market, Mrs. Harris 1; Portsmouth, ch. 24; a friend 2; per Rev. John Stevens, agent,, 200.41

Miami Asso., Cincinnati, 5th St. ch., S. sch. 30; 9th St. ch. 75; mon. con. 36.78; S. sch. 50.88; Lockland, Amelia Bassett 50 cts.; Miami, ch. 7.65; Lebanon, ch. mon. con. 31.76; S. sch., for Assam Orph. sch., 7.56; W. R. Collett 10.68; Lavinia Van Horn 6; Joshua Collett 4; Middletown, ch. 53.50; S. sch. 3.50; Dayton, 1st ch. 21.67; S. sch. 5.33; per Rev. J. S., agt., 344.81

Rocky River Asso., Bath, ch. 15; Hinckley, Fem. Benev. Soc. 75 cts.; Columbia, Mrs. Bastard 50 cts.; Mrs. Cole 25 cts.; Cleveland, ch. (of which 25 is by E. C. Dean and Maria R. Dean, to sup. a scholar in Assam Orph. sch.,) 126.44, to cons. John Seaman L. M.; Rockport, Henry Alger, to cons. Mrs. Emily C. Judson and Rev. G. W. Lehmann L. M., 200; Seville, ch. 3; per Rev. J. S., agt., 345.94

Portsmouth, George Heoredh, which with other donations from Ohio is to cons. Rev. D. Vance L. M., per Rev. J. S., agt., 50.00

Cleveland, James M. Hoyt 50.00

1,236.47

Indiana.

Economy, ch., 2.70; Hartford, Rev. William Chaffee

5; Madison, ch. 7; S. sch. 1.50; Indianapolis, ch. 20; Little Brook Creek, ch. 4; Ebenezer, ch. 29.92; Manchester, ch. 8.55; Lawrenceburg, ch. 13.03; Tippecanoe Asso. 10; per Rev. J. Stevens, agent, 101.70
Crooked Creek, ch. 5; Indianapolis, ch. 16.75; per Rev. S. M. Osgood, agent, 21.75
Laporte, ch. 5.50; Door Prairie, ch. 1.30; per Rev. J. D. Cole, agt., 6.80
Evansville, 1st ch. 4.50; Asa Marsh and family 4.50 9.00 ——139.25

Illinois.

Woodburn, ch. 2.00
Lower Alton, ch., Richard Flagg tr., 100.65
Lyndon, Henry Cosner 2.00
Wethersfield, M. F. Miner 1.00
"Friends of the Bap. Mission residing in and near Albion, Graysville, Wanborough Vill., English Burnt and Little Prairies, by the hand of William Hall," per Rev. J. Stevens, agt., 46.50
Napierville, ch. 3.50; Babcocksgrove, ch. 4 7.50
Trivoli, ch. 4; Fox River Asso. 20.50 24.50
General Asso., Dea. Watson tr., 28; Bloomingdale, ch., S. C. Sedwick tr., 2 66; St. Charles, Zeno Remington 13 cts.; Newark, ch. 3.93; Dundee, ch. 5.20; Batavia, ch. 5.43; Chicago, 1st ch. 62 85; S. sch. 37.15; Tabernacle ch. 31; Miss. Sab. sch., for China miss., 3.38; Buffalo Grove, ch. 7.50; Elgin, ch. 7; a friend 50 cts.; Carrollton, ch. 5; Bristol, ch., J. Boomer 1; W. S. Faxon 1; S. S. Lathrop 1; A. Mills 1; N. Anderson 25 cts; D. L. King 75 cts; J. Grimwood, Jr. 2; J. McLellan 5; Hadley, ch. 6; Plainfield, ch. 10.50; per Rev. J. D. Cole, agent, 228.23 —— 412.38

Michigan.

Michigan Bap. State Conv., per Rev. M. Allen, agt., 100.00

Wisconsin.

Beaver Dam, ch. 3.20; Rev. Alvah Burgess 80 cts. 4.00
Mukwanago, ch. 1.25; Waukesha, ch. 10.75; Rev. Mr. Miner 3 15.00
Milwaukee, ch. 26.80; Racine, ch. 10; Sheboygan, ch. S. sch. 4; Beloit, ch. 15; per Rev. J. D. Cole, agent, 55.80 —— 74.80

Iowa.

La Motte, ch., Rev. J. Currier 10; George McDowell 5; William Wright 5; David O. Montague 3; William McLanphear 2; G. W. Belknap 1; David Waldo 1; Elias Palmer 1; S. sch. 5 33.00

Burmah.

Maulmain, Mrs. E. C. Judson, "for money received from the Publishers of the Memoir of Mrs. Sarah B. Judson," 112.77; Rev. H. Howard 1 113.77

$37,278.56

Legacies.

Maine, Richard Allen, Daniel Morgan, Jr., Exec., per Rev. Joseph Wilson, agt., 15.80
Damariscotta, Me., Daniel Day, Daniel Day, Jr., Exec., per Rev. J. Wilson, agt., 400.00
Wendell, N. H., Ebenr. F. Cate, for bible translation, per J. A. Gault, tr. N. H. Conv., 50.00
Barre, Ms., Joshua Rogers, to cons. Rev. Louis Holmes L. M., per Rev. N. Butler, agent, 100.00
Boston, Ms., Miss Maria G. Collins, per Thomas Shaw, Exec., 25.00
Owego, N. Y., Asa Truman, W. P. Stone and E. D. Truman, Executors, per Rev. A. Bennett, agent, 50.00
Philadelphia, Pa., Alice V. Malcom, "a pupil of the Infant Dept. of the 5th Bap. S. sch., (died March 8, 1851, aged 5½ years.) for Greece, per Rev. T. S. Malcom," 5.00 —— 645.80

$37,924 36

Total from April 1, 1850, to March 31, 1851, $95,776.35.

Permanent Fund.

Legacy of Thomas Burton, late of Warren, Me. 1000.00

The Treasurer also acknowledges the receipt of the following sums from the Am. and For. Bible Soc. viz.,

For translating and printing Karen Scriptures, 3,500.00
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do. Siamese " 500.00
do. Teloogoo " 500.00
do. German " 600.00
do. French " 400.00 ——$7,750.00

From the Am. Tract Society, For publication of Tracts in Siam Mission, 800.00
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